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THE

UNIVERSALIST MISCELLANY:

A MONTHLY MAGAZINE,

DEVOTED TO

BIBLICAL LITERATURE; EXPLANATIONS OF SCRIPTURE; DOCTRINAL AND MORAL DISCUSSIONS; AND THE PROMOTION OF PRACTICAL PIETY.

Rev. O. A. SKINNER, and Rev. E. H. CHAPIN, Editors.

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THE

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HAMAN THE AGAGITE.

BY REV. HOSEA BALLOU, 2D.

IT would be difficult to find a more impressive lesson, in morals, than we have in the history of Haman, whose brief career is narrated in the book of Esther. If we trace out his experience, I think we shall see that it demonstrates, with singular force, a truth which is of the utmost importance in the conduct of life, but which is commonly overlooked, or even denied. We mean the truth, that a man's happiness does not consist in his outward circumstances; and that all the advantages of what is called good fortune may bring nothing but wretchedness, instead of adding, for a single moment, to his comfort.

I am sensible that this suggestion may seem an absurdity to practical men. And should we begin our remarks, by laying it down, formally, as a proposition, that no worldly prosperity can, of itself, so much as contribute to our enjoyment; that neither wealth, nor distinction in society, nor accumulated honors, nor success in our pursuits, have any necessary influence on our happiness; it would doubtless be thought an extravagant assertion. Or, if some of our readers should be disposed to admit the statement, in these general terms, would there not be still a secret reservation in their minds? an internal dissent from the sweeping conclusion, in its bearing on themselves? What, would not a competence, at least, of this world's goods, make us more comfortable than we could be without! Whatever might be the case with others, *we feel that* we should be happier. For

ourselves, it would certainly be more pleasant to move in a distinguished rank of society, and to have some share in public honors, than to be sunk in utter obscurity. These things could not harm us; they would certainly make our condition more agreeable.

I will not deny, that all this might possibly prove true; but only on one condition, however: that our hearts were, first, right before God and man. It may seem that this would have but little to do in the matter. But what we contend for, is, that whether our worldly prosperity shall make us happier, or whether it shall make us more wretched, depends altogether on our characters, and the state of our minds. Here, within us, is the element that determines the whole question. If we be happy, our happiness must be in our hearts. It can be nowhere else, neither in our stock, houses, equipage, nor lands. It does not come from without; it springs from within. And there cannot be a greater mistake than to reverse this rule.

Let us not be misapprehended. We have no intention to disparage the good things of this world,—wealth, honors, or success. If we be suitably disposed, and have the requisite preparation of mind to use them aright, then they will unquestionably prove a convenience to us, and they may, indeed, be of much advantage; though, to this end, we must, at all events, take the greatest heed that we enjoy them with strict moderation. But there are thousands of examples around us, in actual life, which show, with appalling clearness, that where the heart is corrupt, filled with ungodly passions, it is out of the power of fortune to administer any enjoyment, or to afford even a temporary gratification. In such cases, there is an evil within, that counteracts all the favorable circumstances without, often turning them into the most fearful curses.

Alas, how apt are we to deceive ourselves, in this respect! People are always ready to judge that those are the happy men, who are the fortunate men. This is the pernicious error that enters into a great part of our daily habits of thinking, feeling, and reasoning, and corrupts the whole. Let such as are inclined to this mistake, come and learn wisdom from the history of Haman.

Who was ever more fortunate than he? It was the glorious lot of Haman to bethe chosen favorite of a powerful monarch, who reigned, from India even unto Ethiopia, over a hundred and seven and twenty provinces. The king "advanced him, *and set his seat* above all the princes that were with him. *And all the king's* servants, that were in the king's gate,

bowed and reverenced Haman; for the king had so commanded concerning him." How many looked up to the happy favorite, with envy! And it is no small gratification to a man's pride, to be envied; for this is an acknowledgement of a superiority, on his part, which the enviers despair of attaining. Human nature was the same then as now; and what multitudes there were, who wished themselves in his place, and fancied that, if his splendid lot had but fallen to them, they should have been blessed to the full measure of earthly desire! He had risen, by a rapid but easy ascent, to one of the highest posts of human ambition; he was next to the king himself. Every time he came in at the royal gate, on his way to the palace, the assembled crowds bowed down; all, save old Mordecai, the Jew, who sat there, and neither rose up, nor did him reverence. But, then, what was Mordecai, among so numerous and brilliant a throng? The greatest officers of the realm made their profound obeisance, with the ready zeal of courtiers. And when Haman had passed through the prostrate multitudes without, a new display of honors awaited him, in the palace itself. There, he ascended to the side of the throne, and took his place above all the lords and princes of the empire. Can we imagine a more dazzling array of pomp and glory? And Haman had a keen taste to appreciate these distinctions. Was he not a happy man?

Yet there was one element of weakness and folly in his heart, which, it might have been foreseen, would render all this brilliant fortune but an occasion of perpetual annoyance to him. He was vain, childishly vain, of ostentatious parade; and, of course, every new token of honor served only to inflame his vanity into a mad craving for wider admiration. Like a diseased appetite, it grew more and more intolerable, by the attempt to satisfy it. Hard condition, indeed, of frail man, that the very love of these things, by which alone they can be enjoyed, should become fatal to our peace! Nothing was wanting to Haman, but a right disposition; every thing external was already as bright as a morning without clouds. We find him recounting his immense riches; so that he appears to have had wealth enough to support him in his lofty state. There was no anxiety on that score. His influence over the king, and consequently over the administration of affairs, was unlimited. Whatsoever he desired, he had but to ask; and, no matter whether reasonable or unreasonable, his request was granted. He became offended with old Mordecai, the Jew; and how readily did he find the means

of a signal retaliation! He breathed only a word of suspicion into the royal ear, and the obsequious monarch at once issued the desired decree, that all the Jews throughout the empire should be destroyed. It is said that revenge is sweet. Haman's was a splendid revenge,—a whole race was to be massacred for the offence of one individual. It is true, that, in the blind career of his overweening pride, he had now stumbled against the fatal cord that was to pull down ruin upon his head; but he knew it not, and suspected it not. He thought only of the success with which he was pushing forward in his course of ambition. And, to crown all his gathering honors, he was invited, by the queen, to a banquet she had prepared for him, the idol of all hearts, and for the king. None else, not even a prince of the empire, was deemed worthy of the distinction. All-hail to Haman, the favored child of fortune!

I think it would be difficult to conceive of a greater accumulation of wordly success, honors, riches, influence, and power, than had gathered around him, at this juncture. And now, at the very moment when he was basking in the full sunshine, did it do him any good? We will not ask whether it made him a happy man; we know too much of him, already, to leave this point doubtful. But, did it contribute, in the least, to his comfort, at the time? He will answer this question, himself, if we will but follow him away from the public gaze, into the privacy of his own family, where he unburthens his heart of its pent-up feelings. "When he came home, he sent and called for his friends, and Zeresh, his wife. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said, moreover, Yea, Esther the queen did let no man come in with the king unto the banquet she had prepared, but myself; and to-morrow am I invited unto her also with the king. Yet all this availeth me nothing,—." Never did heart speak more truly! During the day, while he stood in public, playing his part at court, and knew that the searching eyes of the world were upon him, he managed, no doubt, to appear at peace with himself, dressed his face with the look of contentment, and put on the air of self-sufficiency and of self-satisfaction. But now that he has escaped, for a few hours, from this false and cruel parade, he can bear the torment no longer. He cannot keep it to himself; he must speak out, *for his heart is full,*—"All this availeth me nothing." What

a fearful lesson, to us, of the utter insufficiency of all that fortune has to bestow!

What was the matter with Haman? what overwhelming calamity had befallen him, that could thus blast all his prospects, at once? It is mortifying to say it; but such is the human heart, in certain moods, that the most trivial circumstance, which a man would, ordinarily, be ashamed to make the least account of, or even to mention, is enough to render the whole world of no avail to us. Haman's only trouble was, that old Mordecai, the Jew, would not make obeisance to him, when he entered the royal gate: "All this availeth me nothing, so long as I see Mordecai, the Jew, sitting at the king's gate." O, insupportable affliction! O, worthy cause of a great man's distress! One old Jew sits at the entrance of the court; and that is enough to drive Haman mad, and to rob the most lavish gifts of fortune of all their worth, or power to please!

Or, to speak more correctly, Haman's disposition was such that he could not possibly enjoy his worldly advantages, under any circumstances whatsoever. He thought his trouble arose from seeing Mordecai there; but that was not the cause. The difficulty was in his own heart; and if Mordecai had been out of the way, something else, just as trifling, would have answered the purpose as well. His temper was perverse, the whole tenor of his feelings was wrong; and "there is no peace, saith my God," for such a man. The true state of the case was, that Haman was naturally proud; and, then, his wonderful success and extraordinary honors had but aggravated his pride, until it became unbounded in its demands, and nothing under heaven could satisfy it. It is probable, that, in the outset, before he had tasted the intoxication of success, the neglect of Mordecai would not have disturbed him a moment. But, now, the whole realm might bow down to him,—the commoners, the officers, the lords, and the princes; royalty itself might stoop to do him homage; but this would only make the matter worse; for, so much the less could he bear neglect from the most insignificant creature on the face of the earth. And Haman the rich, Haman the king's favorite, Haman the highest subject in the realm, reaped no other fruit, from his amazing fortune, than utter wretchedness. Now let the unthinking crowds envy him, if they will; there is not a slave, in all Persia, more miserable than he, with that gay, placid face, which he is compelled to wear in public, and a heart, beneath, bursting with vexation.

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their ideas. It was only by the long discipline of *doing* that they were confirmed in *believing*. It was only by living Christ-like that they could comprehend Christ.

And this is the reason why at this day, sensual men see no beauty in religion, or only see something to sneer at, or dislike. They cannot appreciate a *purity* to which they have no answering sentiment,—they cannot reverence a *holiness* with which they do not sympathize,—they cannot love and follow a spirit which is so strange to theirs. Looking through the bars of their worldliness the face of Christ seems indistinct and uncomely. When Jesus says, "He that eateth of the bread that I shall give him shall never hunger, and he that drinketh of the water that I shall give him shall never thirst,"—they know not what it means. They know that the *body* hungers and thirsts, and that there is nothing that will stay these for any long time. They realize not that there is any *deeper* hunger, any more *essential* thirst,—and therefore they know not the worth of that which Christ offers. But, perhaps, when trials have beaten upon them,—when they have become satiated and weary of earth,—then have they begun to feel that inner craving, that soreness of the tired spirit, which all along they have carried about with them, unheeded amid the clamor of fierce passions and the gratification of sensual appetites, and in some happy moment their thoughts are directed to Jesus. Some sublime truth attracts them,—some tender, loving word thrills them,—and they follow its leadings. Gradually, as they drink in more of the spirit of Christianity, as they become more familiar with it, they begin to see more *meaning* and *worth* in what Christ said,—more beauty in him. Religious life opens upon them in the midst of this world's changes as the calm valley of peace, and the waters of salvation purl upon their ears. And as they begin to *feel* they begin to *believe*,—as they begin to *act* good the more divinity do they find in goodness. They discover that it was their *sensualism*, the low, grovelling nature of their ideas, that made religion to them a mockery or a burden, They did not see Christ as he *is*,—how could they *understand* him? The nearer they get to him the more do they see of him, and the more they see of him the more do they understand him. It is only to the sensual, to the prejudiced by sensual ideas, that Christ appears marred and uncomely. As men approach the *Cross*, and look up in the light that rays everywhere from it, they see a beauty like the beauty of heaven in that face, although dripping with blood *and crowned* with thorns. And the more we get into the

very spirit of Christ,—the more we inhale of holiness and exhale of love,—the more we see that he *was*, that he *must* have been from God;—the more distinct does he stand out from the narrow bigotry, the unclean sensuality, the coarse selfishness, the deep hate, and the narrow materialism of the world and its offspring. And the more we know of Jesus, the more opens up to us to be known. We cannot exhaust Christ's spirit. It flows down through all created intelligences, from its inexhaustible source in God himself. The holier, the purer we become, the more shall we know of holiness and purity,—of that holiness and purity which shone in every lineament and breathed in every word of Jesus, and which are as deep as the Eternal Spirit whence they issued.

And the more expanded and liberal we become in our religious views, the more shall we understand christianity as it came from Christ,—the more shall we understand Christ's idea, whose views were so free and so universal. Wherever we see *bigotry*, or violent *sectarianism*, or religious revenge, or empty, slavish formalism, we may be sure that there we see those who, with all their professions, know but little of the ideas and the motives of Jesus. They are not near enough to him. They have not risen to his conception. They do not fully understand him. They must keep on, doing the *works* he did,—teaching and communing with Samaritans, associating even with publicans and sinners, looking with a merciful eye upon the most guilty, praying for the very murderer himself. They must keep on, cherishing this kind, pure, expansive spirit, and they will understand Christ better,—and the shackles of their narrowness and their error will fall off,—they will see that there is a divinity and a beauty in Christ's religion that they did not know before, and that they could not know so long as they were bigoted, and prejudiced, and uncharitable, and mean.

We would remark, further, that only that religion can be from heaven which satisfies life's deepest wants, and enables us to bear its severest trials. I cannot, after all, take your word, or the preacher's word, or the word of any man, that religion is good, without the testimony of my own experience. Under many circumstances of life, any religion, or no religion, may suffice. But in the season of urgent temptation, in the hour of seducing prosperity, in the day of overwhelming sorrow, it needs something that can render us victorious over circumstances,—that can preserve an inviolable purity and peace. The religion that will do this must be from heaven, because its adaptation to absolute wants marks its

child destroy the love of the mother? Surely not; if her affection is destroyed it must be by her own sins, or by a cruel superstition. But the affection of our heavenly Father can never be destroyed, and, therefore, the sins of men will neither alter it nor change it into hate. And if he always loves his children, then he can never inflict endless wo upon them; for *that* is not only wholly opposed to infinite and supreme love, but even human love would shrink from it, and refuse to inflict it. Suppose, for instance, that a being of unmixed malignity reigned over men, who hated them most fully. Filled with wrath and revenge, he determines to give them the greatest possible evidence of his hate. Could he give a greater evidence of his wrath than to make them *endless sufferers*? Surely not! Can we, then, in truth, ascribe to God that which would be unmixed hate, when he has expressly informed us, by the clearest illustrations, that he will never forget or cease to love his children? Let the prophet answer:—"For the Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies; for he doth not afflict willingly, nor grieve the children of men."—Lam. 3:31, 32, 33.

But love is not incompatible with punishment. Does it necessarily follow, that because a parent loves his son, he must not punish him when he is sinful? Or, if he does punish him, that he has ceased to love him? Neither conclusion is true, because if the parent truly loves his son, that very love will dictate such punishment, in order to reform and save the offender. So God punishes the wicked,—and that punishment is sometimes awful,—but yet it is administered in love; and is not only to restrain sinners, but to reclaim them from their evil ways. Dr. A. Clarke has an admirable note on this very point. He says,—"It is no pleasure to God to afflict men. He takes no delight in our pain and misery; yet, like a tender and intelligent parent, he uses the rod; but not to gratify himself, but *to profit and save us.*"* On this point, the Scriptures are clear, for all their illustrations of the effects of punishment go to prove that it is administered in kindness, and is intended to aid in the reformation of the vicious, in the same manner that the afflictions which befell the wandering prodigal in the "far country," induced him to return again to the love and protection of his father, in whose house there was bread enough. Now, the infliction of punishment, with this object, proves the fact that God will never forsake his children, but will always continue to love *them.*

* Note on Lamen. 3: 33.

IT SHALL BE MORE TOLERABLE IN THE DAY OF JUDGMENT.

BY REV. OTIS A. SKINNER.

Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city. MATT. x, 15.

Woe unto thee, Chorazin; woe unto thee, Bethsaida: for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee. MATT. xii, 21—24.

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shall be thrust down to hell. LUKE x, 13—15.

THESE passages are among the most popular proof-texts of endless misery. The expression, *It shall be more tolerable in the day of judgment*, is thought to establish, beyond doubt, that there will be a judgment in the eternal world. That this idea is fallacious, will be evident by considering the true rendering of the phrase. Wakefield translates it, In *a* day of judgment. Dr. Clarke, Mr. Kenrick, and the authors of the Improved Version give it the same. *The* is not in the original. According to this, the Saviour did not refer to *a great day*, when all men must be judged, but to *a* day when vengeance should fall upon that city guilty of rejecting him. Let it not be replied, "the tense disproves this idea;" for the learned are agreed in saying, the tenses in the original of the Scriptures, are not used with sufficient precision to justify us in building an argument upon them. Ezekiel (xvi, 46) spake of Samaria as dwelling at the left hand of Jerusalem and Sodom at its right, when they had been destroyed for centuries. His language is, "which *dwell* at thy left hand;" "which *dwelleth* at thy right hand." Now if Ezekiel could use the present tense, in speaking of Samaria and Sodom, and thus represent them as in existence, when they had been destroyed for ages, how can we safely build an argument in favor of endless misery, from the tense employed in the texts under consideration? We cannot.

These views are confirmed by Dr. A. Clarke. He says, "*In the day of judgment*, or *punishment*: Perhaps not meaning *the day* of *general judgment*, nor the day of the destruction

of the Jewish state by the *Romans;* but a *day* in which God should send *punishment* on that particular city, or on that person, for their crimes; so the *day of judgment* of *Sodom and Gomorrah*, was the time in which the Lord destroyed them by fire and brimstone, from the Lord out of heaven." *Com. in loc.*

Hammond thus expresses the sense of these texts. "I assure you the punishment or destruction that will light upon that city, shall be such that the destruction of Sodom will appear to be more tolerable than that."

"*Verily, I say unto you, It shall be more tolerable for Sodom in that day* (that is, not in the day of judgment to come, for that belongs to each particular person, not whole cities together, but) in that day of the kingdom of God, *than for that* refractory *city*. God's dealing with Sodom in the day of their destruction with fire and brimstone, shall be acknowledged to have been more supportable, than his dealing with such contumacious impenitent cities of Judea."—*Paraphrase on Matthew* x, 15, and *Annotations on Matthew* iii, 2.

The foregoing views will be confirmed by considering,—

1. That the Scriptures are silent with regard to a judgment for Sodom and Gomorrah, Tyre and Sidon, in eternity. In Genesis xix and Isaiah xxiii may be found a very particular account of the evils to which these places were doomed; but not a word is said of a judgment in eternity. Surely, if such a judgment awaited them, they did not have the whole counsel of God declared to them.

2. The texts speak of a judgment upon *cities*. The language is not,—more tolerable for the *sinners* of Sodom and Gomorrah, for the *sinners* of Tyre and Sidon,—but, more tolerable for the *land of Sodom and Gomorrah, for Tyre and Sidon*. There is only one construction that can be put upon this language. No rule of criticism can justify us in applying to the future world language addressed to cities. As cities will not there retain their corporate capacities, they cannot be spoken of as existing there. In eternity there will be no Sodom and Gomorrah; no Tyre and Sidon. All national judgments must be experienced on the earth.

3. The declaration, *Thou Capernaum which art exalted to heaven, shall be brought down to hell*, clearly proves that the Saviour was speaking of a temporal judgment; for the word hell denoted a state the opposite of that in which the city was then placed. This is the opinion of all commentators. Dr. Barnes says:

"*Which art exalted to heaven.* This is an expression to denote great privileges. He meant, that they were peculiarly favored with instruction. The city was prosperous. It was successful in commerce. It was signally favored by its wealth. Most of all, it was signally favored by the presence, the preaching, and the miracles of the Lord Jesus Christ. Here he spent a large part of his time in the early part of his ministry; and in Capernaum and its neighborhood he performed his chief miracles. *Shalt be brought down to hell.* This does not mean that all the *people* should go to hell; but that the city which had flourished so prosperously, should lose its prosperity, and occupy the *lowest place* among cities. The word *hell* is used here, not to denote a place of punishment in the future world, but a state of *desolation* and destruction *as a city.* It stands in contrast with the word *heaven.* As their being exalted *to heaven*, did not mean that the *people* would all be saved, or dwell *in* heaven, so their being brought down *to hell* refers to the desolation of the *city.* Their privileges, honors, wealth, &c., should be taken away, and they should sink *as low* among cities as they had before been exalted. This has been strictly fulfilled. In the wars between the Jews and the Romans, Chorazin, Bethsaida, Capernaum, &c., were so completely desolated that it is difficult to determine their former situation."

Here we ask, Is not all the punishment threatened against Capernaum, set forth in the expression, *Shalt be brought down to hell*? Of this, there is no doubt. Now as Capernaum was equally guilty with the other cities mentioned, there would be no justice in making its punishment temporal, and theirs endless. Bear in mind, then, that no more is expressed by the phrase, *More tolerable in a day of judgment*, than in the phrase *brought down to hell*, and the texts are freed from difficulty.

Before closing this article, I wish to observe, that all writers in defence of christianity, appeal to the predictions in regard to Tyre, Sidon, Bethsaida, Chorazin, &c., as a proof of its divine origin. From history they have shown the exact fulfilment of these predictions. Now are they right in thus interpreting these prophecies, or should they be applied to the eternal world? The question admits of no dispute. The day of judgment, then, to Tyre and Sidon, Chorazin, Bethsaida, &c., was when they were destroyed.

Suppose it could be shown, that all the foregoing views are wrong, could the texts then be employed against the doctrine of universal salvation? In order to answer this question, it is only necessary to inquire, whether the texts say any thing of endless misery. Suppose there is a future judgment, and that in the future world men are to be punished according to their deeds in this, would it establish the eternity of misery? Why, thousands hold to such a judgment, who are among the firmest believers in Universalism. Man is a finite creature, and cannot deserve an infinite punishment. The texts,

then, even admitting the judgment of which they speak is in the future world, do not militate against Universalism. Instead of this, they establish the truth of the doctrine. They teach that some will receive a greater punishment than others; that it shall be more tolerable for Sodom and Gomorrah than for the city which rejected Christ; in other words, that all shall be punished according to their deeds.

REASONS FOR NOT BELIEVING IN ENDLESS PUNISHMENT.

BY REV. HOSEA BALLOU.

THAT there has been enough said and written already against the doctrine of endless punishment, perhaps, may be the opinion of many; and were it not for a few considerations, the writer of this short communication could not have been induced to write it. Notwithstanding every argument which theologians have made use of, in defence of the doctrine in question, has been ably and successfully refuted, such is the blind tenacity by which tradition yet clings to this heathen notion, that, though no new arguments are required to refute it, it seems necessary to continue the work of spreading around in community reasons why such a corrupt and deleterious superstition should be exploded. As the publication, in which this will appear, is a new one, it may fall into the hands of some who have not read many, if any, of the arguments which have been published, disproving those which have been urged in favor of this doctrine. Should this be the case, some benefit may result from the few hints here presented.

1st. The first reason I would here offer for not believing the doctrine of endless punishment is, the entire absence of any evidence of its truth. I say the entire absence of any evidence of the truth of this doctrine. This reason may surprise some very honest and sincere people, who have, from childhood, been taught to believe this doctrine, and to believe that it is plainly taught in the Scriptures of the Old and New Testaments. But the fact that this doctrine has been generally believed in the christian church for many centuries, and that the Holy Scriptures teach it, is not, in fact, any *evidence* of its truth. All protestants must acknowledge *this. They know* that the papal doctrine of transubstantia-

tion and of purgatory has been long believed to be a Scripture doctrine; but they do not allow that this fact is any evidence of its truth. All Unitarians allow that the doctrine of the trinity has been most religiously believed to be a Scripture doctrine by far the greatest part of the church for ages; but they will not allow that this fact is any evidence of the truth of this doctrine. Nor will any candid, enlightened christian, of any denomination, contend that the fact that a dogma has been long and generally believed, ought to be allowed as evidence of its truth. Will it be said, that if the general belief of the doctrine of endless punishment is no evidence of the truth of the doctrine, the plain testimony of the Scriptures is? To this it is sufficient to reply, that no such plain testimony in favor of endless punishment is found in the Scriptures. Will it be said that though there is no passage in the Bible which in just such words expresses this doctrine, yet there are very many which convey the same meaning? In reply, I may simply contradict the assertion; and this direct contradiction, to say the least, is as good as the assertion. There is no solid argument in either. That the assertion here contradicted is not true, may easily be made to appear, by considering the following facts. 1st. If there cannot be found one portion of Scriptures, which, by itself, proves the doctrine in question true, any number, ever so great, when placed together, would fall short of supporting it. 2d. When the defence of the doctrine of endless punishment is undertaken, even by the most learned, no one passage of Scripture is ever relied on as sufficient to sustain the argument. There is no portion of the Scriptures which has been more used to enforce the doctrine of endless punishment on people's minds than the discourse delivered by Jesus to his disciples, on the Mount of Olives, in reply to questions by them stated. This discourse is recorded in Matthew xxiv, xxv. But can any one now believe that any well informed defender of this doctrine would be willing to rest his whole argument on these two chapters? That there is no evidence of this doctrine in this whole discourse, any one will easily discover by asking the question, can we prove, by any thing stated in these chapters, that man will have a future state of existence? Only ask this question, and then read the whole discourse, for the sole purpose of answering it, and the work is done. If there be no proof in this whole discourse, that man will exist after this mortal life ends, it certainly follows that it contains no proof of endless punishment.

2d. The second reason, which I will here offer for not *believing the dogma of* endless punishment, is its entire in-

then, even admitting the judgment of which they speak is in the future world, do not militate against Universalism. Instead of this, they establish the truth of the doctrine. They teach that some will receive a greater punishment than others; that it shall be more tolerable for Sodom and Gomorrah than for the city which rejected Christ; in other words, that all shall be punished according to their deeds.

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the name of Jesus every knee should bow, of things in heaven, and things in earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The same apostle exhorted Timothy to pray for all men; because God will have all men to be saved, and that the one Mediator had given himself a ransom for all, to be testified in due time. He says to the Corinthians, that "as in Adam all die, even so in Christ shall all be made alive." He says to the Hebrews that Jesus, by the grace of God, tasted death for every man. And Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." He also says, "He that cometh unto me I will in no wise cast out." The prophet Isaiah says, "In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it." Again, the same prophet says, "It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth." Again he says, "The Lord hath made bare his holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God." Jesus told the Sadducees, that in the resurrection all live unto God, are equal unto the angels, and that they shall die no more. Our limits do not allow of a continuance of quotations from the Scriptures. The foregoing are but a sample of what are found in the divine word, all which speak in general and universal terms of human salvation. Now, what I here offer as a reason for not believing in the doctrine of endless punishment, is, that this doctrine is evidently in open opposition to the passages above quoted, and a multitude more which speak of the same subject.

4th. The fourth reason I propose to offer for not believing the doctrine of endless punishment, is, that this doctrine evidently tends to harden the hearts of those who believe it, and to render them indifferent to the welfare of their fellow creatures. The doctrine is full of cruelty, revenge, barbarity, retaliation; and is, in its very nature, unmerciful and unforgiving. To deny that these morally vile characteristics ne-

cessarily belong to the doctrine of endless punishment is a violation of common sense, and can be supported only by the most unjustifiable and offensive sophistry. Let no one be offended at the strong terms in which I have here expressed my views. I wish to give no offence to any one; but feel bound in duty to give this doctrine its true character, without feeling the least want of charity for any one who is so unhappy as to believe it. That this doctrine has hardened men's hearts, and rendered them cruel, revengeful, and barbarous, the history of the church fully proves. The blood of millions is this moment crying in our ears against the cruelty which has justified itself on the ground of this doctrine, and on no other.

5th. The fifth reason which I here offer for not believing in the doctrine of endless punishment, is, that its spirit is the exact opposite of the spirit of Christ. The spirit of Christ, and the spirit of his gospel, and the spirit of all his divine precepts, is love to sinners, love to the enemies of God and man. It teaches us to overcome evil with good, and teaches to overcome evil by no other means. Love is omnipotent, for God is love. Every genuine Christian in the world is possessed of this spirit of Christ. I care not what may be his creed, or his denominational name; if he has the spirit of Christ, he is in spirit opposed to the spirit of the doctrine of endless punishment.

6th. The sixth reason which I will now assign for not believing in the doctrine of endless punishment, consists of two evident points. 1st. The more people live and act in conformity with the spirit of this doctrine, the more will they act and live in opposition to the spirit of Christ, and contrary to the blessed precepts of his gospel, and the more sinful will they become. 2d. The more people live and act in accordance with the spirit of Christ, of his gospel, and his precepts, the better will be their lives and actions, and the less will they conform to the spirit of this doctrine.

7th. The seventh and last reason I now propose to offer for not believing in the doctrine of endless punishment, is, that it is a doctrine which dishonors the Author of our being, and the Father of our spirits. If we say that this endless punishment was designed by the Creator, we impeach his goodness; and if we say that he did not intend this punishment, but that man compels him to inflict it, or to suffer the creature to inflict it on himself, we deny the perfection of his wisdom and power. While God is thus dishonored, while men view him *in this revolting* character, they may draw near unto him *with their mouths*, they may honor him with their lips, but

their hearts must be far from him, and their devotions loathsome even to themselves. How deplorable is it, that our Creator, "who is good unto all, and whose tender mercies are over all his works," whose glory shines throughout all creation, and in whom we live, move, and have our being; who has commended his love to us, while we were sinners, in that Christ died for us, arose for our justification, and brought life and immortality to light, should be dishonored by a belief which robs him of his adorable attribute of Father, and, like a gangrene, corrodes the soul, and renders existence a burden! From such an evil may the Lord deliver us.

A VERSION OF PSALM LXXX.

BY S. F. STREETER.

Shepherd of Israel!
O thou that Joseph like a flock dost lead,
Thou that between the cherubim dost dwell,
Give ear in this our need!
Shine out, O God, before the tribes of earth;
Stir up thy strength and to our aid come forth;
Turn us again and cause our face to shine,
And we shall be redeemed by grace divine.

Lord God of hosts, how long
Wilt thou be wroth against thy people's prayers?
Thou leavest them a prey unto the strong—
The bread of tears is theirs;—
Deep do we drink of sorrows and of woes,
Thou makest us a scorn among our foes!
Oh God of hosts, turn us again and shine,
And we shall yet be saved by grace divine.

From Egypt didst thou bring
A vine, and cast the heathen from their ground;
Thou planted'st it and mad'st its roots to spring;
It filled the land around;—
It shadowed hills, like to a cedar tree,
Its boughs went to the rivers and the sea;
Why hast thou left it to the spoiler's power;
The boar doth waste it and wild beasts devour.

Oh God of hosts, return!
Look down from heaven, behold and bless the vine,
Which thy right hand hath planted, it doth burn;
Save it, for it is thine;
The branch which thou hast strengthened is cut down;
It perisheth before thine angry frown;
Yet will we not go back;—we call on Thee!
Smile on us, Lord of hosts, and we are free!

Baltimore.

EDITORS' TABLE.

Greenwood's Sermons of Consolation.—We have read with no ordinary degree of satisfaction, a volume of Sermons, by Rev. F. W. P. Greenwood, D. D., Minister of King's Chapel, Boston. They are Sermons of Consolation, designed for mourners. They are the more welcome on this account, for we have but few books suitable for this large class of society. The Christian world, we know, abounds with works prepared for mourners; but, with a few exceptions, their doctrines are of such a character as to render the works repulsive, and calculated to crush hope and nourish despair. What mourner can find consolation in the idea that God is partial and wrathful, capable of dooming his own children to endless agony? It is quite enough to hear such doctrines in the day of health, without having them to darken our homes and embitter our hearts, when death has just summoned away those to whom we are bound by the tenderest ties of earth. In such an hour of unutterable grief, we need the voice of infinite mercy to cheer us, and the arm of infinite love for our support. We need the assurance, so often given in the Bible, that all afflictions are designed for good; that God orders all events in unerring wisdom and unbounded love; and that though our friends are forever separated from earth, they live with God, and are recipients of his paternal care. The thought that God can change, that he can be cruel, or do any thing inconsistent with the eternal interests of man, is infinitely more painful than the death of our most valued friends. Thousands have said, with hearts bursting with agony, that the loss of a beloved friend was nothing, in comparison with the apprehension that he had gone to a world of ceaseless wo! O how many a mother, as she has gazed for the last time on the faded form of a son, has despondingly exclaimed,—"O son! son! how willingly would I give thee up, could I hope for your salvation!" Unhappy victims of error! bitter indeed is their cup! In addition to the disappointments of life, to the sorrows of bereavement, they are made to mourn without hope! How strange that a religion designed to comfort man in all his afflictions, should be made his worst tormenter! It has been beautifully and truly said, "Earth has no sorrow which heaven cannot cure;" and yet, according to the views of many, all the sorrows of earth bear no comparison with that great sorrow, which the gospel pours into the mourner's heart. Instead of healing, it bruises his heart; instead of lifting it up above the dark waters of affliction, it buries it beneath an *overwhelming flood*!

The Sermons before us are free from all such gloomy views of God and his government. The author is a firm believer in the doctrine of the restitution of all things. Though he has not expressed himself so fully in this volume, on this point, as in some of his other writings, it is distinctly recognized in almost every discourse.

We regret that our limits will not allow us to extract from the work all the passages we had marked to be transferred to our pages. We cannot, however, dismiss the book without giving a short extract.

In Sermon X, entitled CONSOLATIONS OF RELIGION, Mr. G. says:—

"With these sources of Christian consolation, is connected, and I may say necessarily connected, the Christian doctrine of our immortality. This doctrine is established by deduction from the revealed nature of the Deity, and by the express declarations, confirmed by the actual resurrection, of our Lord Jesus Christ. If any thing be true in Christianity, this is true; and it completes those consolations of religion, which, without it, would be incomplete, faint, and ineffectual. Not much comfort in sorrow would be derived even from a conviction of the constant watchfulness and immediate presence and protection of God, if we could be left to suppose that death wrested us from his guardianship, and put a dark and final close to our connection with his spirit. But after what christianity taught us of the Creator, we may venture to say it was impossible that it should not have also taught the immortality of his intelligent creatures. It does teach with perfect distinctness that glorious, and, as we may call it, finishing truth, that the existence of man will be commensurate with the existence of God; that the love and the truth and protection which the great Father now exercises toward his children, will lead them through the gate of death; and that the communion which he now holds with them, intimate as it is, will be yet more close and sensible, when the Lamb shall walk with their refined and beatified spirits through the bowers of an eternal Eden, and the golden streets of the heavenly Jerusalem. This is giving the seal of eternity to all that is compassionate and soothing and exalting in our knowledge of God. This is the key-stone, which locks and binds together the grand arch of Christian consolation. When our tears are flowing in calamity, they cease to flow, or flow on without bitterness, when we lift our eyes to that eternal state where they shall all be wiped away. We resign our friends, with hope and comfort in our mourning, because we know that they are not dead but sleeping, and as safe in the arms of God as when they retired to rest on earth, after the labors of the day,—perhaps more safe, for passion is hushed, and temptation is over. In all our troubles we shall regard not only the wisdom and kindness of their purpose, but the brevity of their duration, and with the apostle Paul, 'reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.'"—pp. 115–117.

We take great pleasure in commending this volume to our readers. It is written in a chaste and beautiful style, and is full of passages of rare eloquence.

A CRITICAL AND HISTORICAL INTERPRETATION OF THE PROPHECIES OF DANIEL. By NATH. S. FOLSOM.—We have not introduced this work for the purpose of reviewing it, or even giving a synopsis of its interpretation of Daniel's Prophecies; but for a text on which to offer a few remarks on the signification of *a day* in prophetical language. We wish to say, however, that we have read the work with great satisfaction. It is learned, able, candid, critical; and a thorough refutation of the Miller theory. We cannot assent to all its views, and are not a little surprised that Daniel xii, 2, should be referred to the final resurrection of the dead. The author, though a Unitarian, has not gone so far as some of the late Orthodox writers, for they have referred it to the temporal resurrection, which took place when the Jews regained the independence they had lost by Antiochus Epiphanes. There are other passages in which he does equal violence to his own rules of interpretation, and is equally inconsistent with the general view he has taken of Daniel's prophecies. See for instance Dan. xii, 1. Though the time of trouble is admitted to be when Antiochus Epiphanes desecrated the temple, yet the deliverance of which the text speaks, is referred to the final deliverance wrought for man through Jesus Christ! This is strangely inconsistent; for Daniel says, "At *that time* shall Michael stand up . . . . there shall be a *time* of trouble . . . . and at *that time* thy people shall be delivered," &c. Now how can two events, thus connected together, be so explained as to make one occur several thousand years after the other?

In his remarks on *prophetic days*, Mr. F. is far more satisfactory. He very justly maintains that we have no authority for saying, a day in prophetical language signifies a year. In commenting on Daniel viii, 14, he says:

"Instead of the period 2300 *days*, many suppose it to be 2300 *years*, and they call the days *prophetic* days,—days being taken for years. But against this mode of interpretation it is to be observed, (1) that the phraseology in 8: 14, is different from any passage in the Bible where we find the word *days*. It reads, indeed, that 'the evening and morning were the first day;' but nowhere, unless it be in this chapter, do we find the phrase 'evenings and mornings' as the synonyme of the word *days*, and substituted in its place. If then any example could be found in Scripture, where days are reckoned as years, the peculiarity of 8: 14 is sufficient to exempt it from the rule. But (2) the authorities which are quoted from the Bible to sustain such a mode of reckoning, do not, when closely examined, give the least support to it whatever. One passage is Ezek. 4: 6, 'I have appointed thee each day for a year.' These days of Ezekiel are not *prophetic* days, in the sense in which many suppose; they show no established mode of reckoning time, but they are *emblematic* days. The prophet was directed to lie so many days on his side, and was told that as many days as he should thus lie, just so many years should Israel and Judah be punished for their sins. Another passage is in numbers 14: 34, 'each day for a year.' This too is *emblematic*. The spies had searched the land forty days, and Moses was commanded to say that as many days as the spies were searching the land, just so many years should the Israelites wander in the wilderness,—'each day for a year.' To make the cases parallel, and to have ground for applying either of the forecited passages to explain this in Daniel, it ought to be that Daniel was 'considering' (verse 5) these things *for 2300 days, and* that as many days as he was considering them, so many years was *the vision to be in its* accomplishment."—pp. 84, 85.

The seventy weeks mentioned in Dan. ix, 24, are supposed by many to prove beyond dispute, that a day always signifies a year in prophetical language. On this point Mr. F. is singularly clear and satisfactory. He asks:

"But is there *any authority in the Scriptures* for reckoning these 70 weeks as weeks of years? Was there such a mode of reckoning time among the Jews? There was such a mode, and Daniel may well be supposed to be familiar with it. Among their directions in respect to the sabbatical year and year of jubilee, was the following: Lev. 25: 8, 'And thou shalt number seven sabbaths of years, seven times seven years; *and the space of the seven sabbaths of years shall be unto thee forty and nine years.*' The only difference between the two instances in Daniel and Leviticus is, that in the former it is *weeks*, and in the latter it is *sabbaths*. But there is clear evidence that these two words *sabbaths* and *weeks* were used as synonymous, and interchanged with each other; for in Lev. 23: 15 it thus reads: 'Ye shall count unto you from the morrow after the sabbath, ... SEVEN SABBATHS shall be complete,' and in Deut. 16: 9, where the same subject is spoken of, it reads, 'Seven WEEKS shalt thou number unto thee.' The reckoning, therefore, by sabbaths or weeks of years was put down in the Jewish code of laws as one mode of computing time. It is not emblematical, as where Ezekiel is told to put days for years, nor what some have called prophetical, but it is an established mode of computing time. Nor was this usage confined to the Jews. Marcus Varro, a Roman writer, born 116 years B. C., wrote some books which he called *Hebdomades*, (or Weeks,) in the first of which, having developed the significancy of the number 7, he says, that 'he had now entered on the 11th hebdomad [or week] of years, and up to that day had written seventy *hebdomades* of books,'—that is, he was eleven times seven years old, and was the author of seventy times seven treatises. Another ancient author, Macrobius, who lived in the times of the Roman emperor Theodosius, and enjoyed much of the imperial patronage, says, in commenting on Cicero's Dream of Scipio, 'From the sixth to the seventh week there is a diminution of strength; but it is hidden, and does not manifest itself by any outward defect. Hence it was the custom in some republics not to oblige a man to go to the wars after the sixth week,' that is, after 42 years of age. Here is the same phraseology that is used in the prophet Daniel, and though 'years' in the first quotation is explicitly given, it is only in contrast with 'books' in the other clause of the sentence, and is not added for the sake of explaining the meaning of the word 'weeks.'"—pp. 169, 170.

But suppose we assume that because a day is used as emblematical of a year; and because in the vision of the seventy weeks it signifies a year, that is always its signification, how shall we explain many of the divine predictions? In Gen. vi, 3, God says, "My Spirit shall not always strive with man; for that he also *is* flesh: yet his days shall be an hundred and twenty years." If we here reckon a day as a year, it will make God say that the flood would come in 43,200 years! In Gen. vii, 4, we read "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights: and every living substance that I have made, will I destroy from off the face of the earth." Now if days must be understood as years, God here declared that he would cause it to rain forty years! In Jonah iii, 4, it is said, "Yet forty days and Nineveh shall be overthrown." Did he mean forty years? If so, he was entirely misunderstood. In Dan. iv, 31—33, God's judgment is pronounced against Nebuchadnezzar. By referring to this prophetic malediction, it will be seen that he was to have his dwelling with the beasts of the field, and eat grass as oxen, and *seven times* were to pass over him, before his restoration to his throne. Here

we have an important expression,—*seven times*. If we adopt the theory in question, and say a time means a prophetical year, or 360 years, then seven times means 2520 years! This is rather a long time for a man to pick his living in a pasture! According to this, Nebuchadnezzar is still grazing in the fields!

It is evident, then, beyond a doubt, that a day in prophetical language, does not always signify a year; and that it is never used in this sense except in those passages where directions are given to call it a year. Hence we have no authority for saying that the time, the times, and dividing of time, in Dan. vii, 25, are 1260 years; that the 2300 days in Dan. viii, 14 are 2300 years; that the 1290 days in Dan. xii, 11 are 1290 years; or that the 1335 days in Dan. xii, 12 are 1335 years. Neither have we any authority for saying the different periods mentioned in Revelations, are to be reckoned as years. Indeed, if we should so reckon them, we should be in a far worse dilemma than any which has been mentioned; for instead of a millennium of 1000 years, we should have a millennium of 360,000 years!!

According to these views, we have no prediction containing a particular designation of time, which enables us to form an opinion in regard to the year when the world shall be destroyed. Even admitting that Daniel's prophecies relate to the destruction of the world, his periods of time were all fulfilled about 2000 years ago.

THE TEMPERANCE MEETING IN THE VILLAGE OF TATTERTOWN.—This is a tale of considerable interest. We do not think, however, it will add anything to the reputation of the popular author, or that it evinces that good judgment for which he is distinguished. What if a few of the Washingtonians have claimed more merit than they deserve? And what if they are not inclined to do justice to their honored and praiseworthy predecessors? Those who have long toiled in the Temperance cause need not feel chafed by this; the world will do them justice, and, if patient, they will have their full meed of respect. They have done well; let those joining their ranks do better, if they can.

We are firm believers in *moral suasion;* and believe that *the* power by which temperance is to be made triumphant. That the law can be of service, under some circumstances, is no doubt true. It can probably render the same aid to temperance, which it renders religion. We see no reason for contention on these points; and think, therefore, a better theme could have employed the writer than the one presented in the tale before us.

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HELL,—HEATHEN AND JEWISH.

BY REV. T. B. THAYER.

1. IN this article we design to give a brief sketch of the opinions of the Heathens and Jews respecting *Hell*, and the condition of departed spirits. The object of this is to show the manner in which the Jewish opinions, after the time of Alexander the Great, were influenced and modified by those of the surrounding Pagan nations, the time at which they came into the belief of endless punishment, and the source from which this was derived.

2. HEATHEN HELL. Among the ancients, the belief in a hell of some kind was general, if not universal, and was known by various names, as *Hades*, *Tartarus*, *Infernus*, or *Inferna*, (whence our expression "infernal regions,") *Infera*, *Erebus*, *Orcus*, *&c.* But with those names were connected ideas very different from those which are now current on the subject, as some of them have not the slightest allusion to suffering, and may even include the abode of happiness.

3. Egypt has been rightly called the mother of superstitions, and from her the traditions of the infernal world were unquestionably borrowed by the Greeks and Romans. Such was the opinion of the celebrated historian Diodorus Siculus, who wrote in the time of Julius Cæsar, a few years before Christ. He has given a full account of the funeral customs of the Egyptians, and from this the following facts are gathered. The dead were buried beyond a certain lake, over which the body was carried in a boat, the master or pilot of which was called charon. At the time appointed for the in-

terment, and before it was permitted the body to be embarked, the friends and certain persons called judges, were invited to assemble, and every person who had aught against the deceased was at liberty to accuse him. If he charged the dead unjustly he was severely punished; but if any one succeeded in proving that the individual had led a bad life, the body was denied the customary burial and funeral honors. If no accuser appeared, the friends and relations publicly recited the praises of the dead, and then committed the body to the boatman, by whom it was deposited in the appointed sepulchre. From these customs of the Egyptians respecting their dead, the Greeks evidently borrowed, with some improvements of their own, the traditions and fables concerning *Hades*, the infernal judges, and the recompense and punishment of men after death. The Greeks, indeed, confessed that they borrowed their religious ceremonies, and the names of their gods from the Egyptians; and it is well known that the first sages, legislators and teachers of Greece travelled into Egypt to obtain information from their wise men and priests.*

4. The infernal regions, the residence of souls, or the place of departed spirits, was called by the Greeks HADES, embracing both the abodes of the good and the abodes of the bad. To this place all souls repaired at death. As to its location, Hesiod, a Greek poet, who wrote about 850 years before the birth of Christ, has the following: "As far as the heaven is distant from the earth, so far is the earth removed from the dark abyss. A mass of iron falling from the top of the starry heavens, would occupy nine days and nights in reaching the earth, and it would require as much time in falling from the earth to Tartarus."† This leads us to say that TARTARUS is the real hell or place of punishment, being one principal division of *Hades*, the other of which is ELYSIUM, the heaven or abode of the happy. This fact should be borne in mind, that *Hades*, so often translated hell in the New Testament, embraced both the hell and heaven of the heathen; and had no reference to the condition or character of those who went to it, for, as before observed, it was the receptacle of all souls.

5. Pluto was ruler of *Hades* or *Hell*, and the principal

* Enfield's Hist. of Philos., i, c. viii.

† Theog., 720, *et seq.* So Apollodorus, "The distance from earth to hell is as great as from heaven to earth." Virgil bears the same witness, as may be seen in the Æneid, lib. vi, 577–579. "Tum Tartarus *ipse,*" *et seq.*

judge was Minos, before whom was placed a huge urn, containing the names of all human beings, and as they were severally brought into his presence, he drew out their names, and assigned to each his respective abode. They were then conducted by the messenger to Elysium on the right, or to Tartarus on the left, as the case might be,—if to the former, they were introduced to the society of the wise and good, and allowed to resume the exercises and pleasures most agreeable to them on earth; but if to the latter, they were handed over to the furies and ministers of torment. The division of *Hades* into the two apartments for good and bad, and their location, are mentioned by Virgil, and the horrors of Tartarus are described in fearful colors. The following will answer for a description at large of the whole picture:—

"At hell's dread mouth a thousand monsters wait,—
Grief weeps, and *Vengeance* bellows in the gate;
Base *Want*, low *Fear*, and *Famine's* lawless rage,
And pale *Disease*, and slow, repining *Age;*
Fierce, formidable fiends the portal keep;
With *Pain*, *Toil*, *Death*, and Death's half-brother sleep.
There Joys embittered with *Remorse* appear;
Daughters of *Guilt*,—here storms destructive *War*.
Mad *Discord* there her snaky tresses tore;
Here stretched on iron beds the *Furies* roar.
And close by *Lerna's* hissing monster, stands
Briareus dreadful with a hundred hands;
There stern *Geryon* raged; and all around,
Fierce *Harpies* scream'd, and direful *Gorgons* frown'd."
Pitt's Æneid, vi, 385.

6. The punishments of Tartarus were various. Some were condemned to toil in chains; some were plunged in water; others in fire; and some were condemned to endless labors after this manner: one rolls a huge rock to the top of a high hill, which rolls back into the plain again as soon as up; and another is condemned to fill a leaky tub with water, to be drawn from a well in a sieve. One is tied to a wheel, which is in constant revolution; while another is condemned to be chained to a rock, and to have vultures feed upon his heart and entrails, which grow as fast as they are eaten. Another is sentenced to intense hunger and thirst, and is placed in a lake up to his chin, with a tree loaded with the most delicious fruit bending its branches close to him; but the moment he stoops to drink, the water retires, and when he extends his hand to take the fruit, it is withdrawn just beyond his reach. Such were the punishments of Tartarus,

the heathen hell, or place of torment, and they were of course intended to be *endless*.*

7. Thus much for the history of the heathen hell; and how far the common doctrine of hell is indebted to it the reader must be his own judge. Here, however, let it be noted, that it originated with the Egyptians, a people distinguished the world over for their superstitions;† that *Tartarus*, and not Hades, was the name applied to it; and that *Hades* was a general term for the place of departed spirits, including both good and bad, happy and miserable, but having in itself no reference to their character or condition. To have said to a Greek that one had gone to Hades would furnish him with no more information as to his state, than would the declaration that he is dead to a person of this age. He might be happy, or miserable, yet Hades would not convey either idea. To have made him understand this you would have had to add, that he was in Elysium, or in Tartarus, the two great apartments of Hades, the one for the good, the other for the bad.

8. Jewish Hell. The early Hebrews employed the word *Sheol* to represent the same state that was represented by the word *Hades* among the Greeks. This word is rendered in the common version, in a majority of instances, by the English word *hell*. But that the Jews or Hebrews did not use it in the same sense in which this word is employed at the present day, needs no lengthened argument to prove, as it is generally admitted by the learned. And that Sheol signified the same among the primitive Jews that Hades did among the Greeks, is evident from the fact, that the Seventy who translated the Pentateuch into Greek, about 270 years before Christ, invariably render it into this language by Hades, thereby showing that the two words were perfectly equivalent. The signification of Hades we have already set forth as designating the state of the dead, the place of departed spirits, without reference at all to their character or condition, which required to be expressed by additional words or phrases. As to the location of *Sheol*, it was universally supposed to be, like Hades, far down in the depths of the earth, and like that also, was frequently contrasted with the height of heaven. (Ps. cxxxix, 8.)

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* Æneid, lib. vi, 540–624. Classical Dict. *Art.* Ixion, Sisyphus, Tantalus, &c.

† Hence Juvenal's satire in relation to their worship of vegetables, "*O sanctas gentes*," etc.

9. Thus we may say that the hell of the early Hebrews was simply and only the state of the dead, to signify which they used the word Sheol; and hence a distinguished writer says, "All learned Hebricians know that *Sheol* is more proper for *the grave* than for hell." And to the same purpose is Dr. Campbell, who says that "*Sheol* signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery. This state is always represented under those figures which suggest something dreadful, dark and silent, about which the most prying eye and listening ear can acquire no information." This, as will be seen, corresponds exactly with the Hades of the heathens. Like them, the Hebrews said that all men went to Sheol; and therefore they represent the good and bad alike as going there. Their patriarchs, their good men, their fathers, as well as the wicked and disobedient, all go down to hell or Sheol. The hell of the early Hebrews, however, differed from that of the Greeks, inasmuch as they had no divisions corresponding to their Elysium and Tartarus; they had no place for the good separate from the bad, they had no rewards and no punishments, but believed only that all went to *Shoel* or *hell*, and there their faith ended. The addition of rewards and punishments, or of Elysium and Tartarus, was the fruit of a later period. By this, however, it must not be understood that they supposed the dead utterly perished from existence; they believed that the departed still continued in being, but it was a shadowy, indefinable existence, about which they affirmed nothing.

10. The opinions set forth in the last paragraph continued from the first knowledge we have of this people until about 200 or 150 years before Christ. If there was any change in their views during this period, it might perhaps have been a passing from the belief in the shadowy and uncertain being of those who went to Sheol or hell, into a more tangible and firm persuasion of their actual existence. About 90 years before Christ we have among the *Egyptian* Jews the first traces of a belief in punishments after death, and these are found in the Apocryphal book called the "Wisdom of Solomon."* The source of this change is as follows:

11. The Jews of Palestine had for a long time previous to this date, been placed under circumstances and influences entirely different from those under which we have viewed

* See Expositor i, 397–440, new series, where this is fully established.

them thus far. About 330 years before Christ, Alexander the Great subjected the entire western part of Asia, including of course Judea or Palestine, and also the adjacent country of Egypt, to the Macedonian empire; and from that time the Jews were thrown into continual contact with the religious opinions and the philosophy of the Greeks; and it were a wonder indeed, if, after two hundred and thirty or forty years of continual intercourse, they should not adopt some of their peculiar philosophical and religious speculations. But they did, and their opinions and doctrines became very materially modified in consequence. "To what side soever the Jews turned," says a careful writer, "they came in contact with Greeks and with Greek philosophy, under one modification or another. It was around them and among them; for small bodies of that people were scattered through their own territories, as well as through the surrounding provinces. It insinuated itself very slowly at first; but stealing upon them from every quarter, and operating from age to age, it mingled at length in all their views, and by the year 150 before Christ had wrought a visible change in their notions and habits of thought."*

12. Another consideration worthy of note is the fact that the Greek, about the time of Christ, had become the almost universal language of the civilized world. That it was spoken generally, or very extensively, in Judea, is evident from abundant proof in the New Testament. Speaking, therefore, the Greek language, it would follow of course that the Jews would employ Greek words to express the Greek opinions which they had adopted; and as future rewards and punishments were one of these, the word *Sheol* was dropped, and *Hades*, with its departments of Elysium and Tartarus, or happiness and misery, was substituted in its place. *Sheol*, as before observed, expressed only the state of the dead, or the abode of departed spirits, and admitted of no apartments for good and bad; and *Hades*, of itself, indeed, expressed no more, but it had apartments within it, the names of which did express what the Jews now believed as borrowed from the Greeks, viz: rewards for the righteous, and punishments for the wicked. This subject is well touched by Dr. Campbell, who shows clearly the departure of the Jews from the doctrines of the ancient prophets, and their gradual adoption of the opinions of the Greeks, and their peculiar language in the expression of these opinions, especially in reference to

* Expositor, p. 422, 423.

rewards and punishments after death.* It is scarcely necessary to add that they borrowed also from the Greeks the endlessness of punishment, as this was an inherent part of the system, a necessary accompaniment to the idea of Tartarus.

13. Thus have we arrived at the conclusion of what we have to say respecting the Jewish hell. We have seen that at first they used the word *Sheol* to represent the state of the dead, independently of their character as to whether good or bad, and of their condition as to whether happy or miserable. After the conquest by Alexander the Great, their opinions were gradually changed by the prevailing philosophy of the Greeks, until they finally adopted many of their speculations and fables, especially those touching the state of the dead. And, accordingly, not long before Christ they came into the belief of future rewards and punishments, and of the endless duration of the same,—for all which they were indebted to the heathen. Such is the origin of this doctrine, now held by so large a portion of the christian church! *Credat Judæus*, &c.

CHRIST THE UNIVERSAL TESTIMONY FOR THE TRUTH OF CHRISTIANITY.

BY REV. E. H. CHAPIN.

In our first number we maintained that Experience is the *highest* evidence for the truth of Christianity, in the present article we propose to show that Christ is the *universal* testimony to the same effect. We mean by this that the person Jesus Christ, proves the truth of that system that all are called to believe and obey,—proves it to all men, and to all ages. Christ *is* Christianity. The Gospels are not, strictly speaking, the Revelation. They are the records of the Revelation. *Christ* is the Revelation from God,—a Revelation given to the sinful, the sensual, and the mortal, of the pure, the spiritual, and the immortal. This is the fact upon which we propose to enlarge.

We remark, then, that this view affords a proof that may

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* Campbell's Four Gospels, Diss. vi, Pt. ii, s. 19. See also Beausobre and L'Enfant on Luke xvi, 23. Les Juifs d' alors avoient empruntés des Grecs *leurs terms* pour exprimer l'autre vie, &c.

be applied to all minds, in every age. It seems reasonable to presume that there is some such testimony at hand. What is to convince the poor, unlettered peasant of the truth of Christianity? He cannot read your huge volumes of learned evidence, your quotations from the fathers, your instances from the early church, your facts picked up amid the ruins of ancient civilization, or lying away back in the glimmering light of tradition. We would not have it supposed that we underrate these evidences; but we state what many minds must have felt,—the immense difficulty of searching out and investigating the mass of external evidence for the truth of Christianity, that has been accumulated by patient learning, or that is contained in the dead languages of ancient men. If you place the argument for the truth of Christianity chiefly upon external evidence, how, we ask, are thousands to know the facts of that evidence,—not only the unlettered peasant to whom we alluded, but the great majority of Christ's disciples? To receive the testimony of *others* that such and such monuments exist, is not to *know* for themselves. They must go back of the pages of Lardner and Paley, to dim Latin and perplexing Greek, and but few can do this. Not that there is any weakness here. The infidel who has ransacked the arsenal of ancient learning in search of instruments wherewith to overthrow Christianity, has ever been met with weapons keen and polished as his own. But, we repeat, the force of this argument, from circumstances, can be known to but few. It is not, then, a *universal* testimony. We need something more than that which merely enables us to say,—"Christianity is true because many good and wise men testify to the fact, that it was believed and taught in ages close to the time in which it claims to have had its advent." The man whom we thus address may say, —"How *know* I this? I have but your *word* for it, and you but the words of others. I must examine for myself; but this I am unable to do; and if this is your *only* evidence I cannot yet believe."

But the reader may say, if we thus lack something in the case of historical and external evidence, in what light shall we view the *Miracles*? Are they not a strong and positive testimony for the truth of Christianity? This disturbs what has, of late, been a much-vexed question. That question is this,—are miracles, of themselves, proofs of the truth of Christianity? There have been christian men on each side of this question. We do not propose to report their *arguments, but one* thing is evident. There is a vast differ-

ence between rejecting miracles, as a *sufficient* evidence, of themselves, and the rejection of the truth of miracles altogether. Let us always be charitable enough to bear this distinction in mind. For our part, we see no *a-priori* argument against miracles. It appears to us that is not only an arrogant but a shallow philosophy, that says,—"No such events can be,—miracles are contrary to the laws of nature." We would ask the skeptic,—what *are* those "laws of nature," of which you know so much? What is this "nature," whose height and depth, whose innermost secrets you seem to have explored? Do you know *all* its powers, and the extent of its limits? Hast thou ascended, step by step, the mystic gradation that rises from the *infusoriæ*, million-fold in one little drop, up to yonder awful stars? Knowest thou the thousand links of being that make up this great "nature," as thou callest her,—which we say run from the atom up to God? With man's narrow vision and his little knowledge, wilt thou say what laws there are, and what laws there are not? Thou knowest a law; true,—but that may be a law *within* a law. Knowest thou what forces lie beyond this curtain of mystery, that will come like swift lightnings when God calls, and say "Here we are," ay, and cleave the tomb too, and kindle life in the cold tabernacles of the dead? Oh! it looks very arrogant,—almost it is a matter for angels to laugh at, to see man who has never built any thing higher than Babel, not half so high as one of God's own mountains, and who has never seen much further than Sirius, or may be some dim nebulæ that hang around the outer threshhold of the firmament, it does look very arrogant to hear him talk of "the laws of nature," and what are contrary to them, and arguing against all mysteries and miracles. Let him sit dowa and study the wild flower, the first that comes in Spring, and tell how wind and sun and rain could call out such a thing as that from the womb of the dark, unreasoning earth, and he will have more right than now to sneer at miracles.

The *a-priori* objection to miracles, then, that they are contrary to the laws of nature, are founded in an assumption, and therefore are of no force. But not only so. It appears to us, that if we believe in Christ we must admit the probability of the miracles recorded of him. Those who retain faith in Christ, yet reject every thing miraculous concerning him, labor under a difficulty. For how account for Christ himself without a miracle? Was he a *natural* product of his age? Could sensualism, bigotry, cruelty, war, produce such

a spiritual, catholic, loving, peaceful life? If he was not the product of natural circumstances, such as the circumstances of his age, he must have been the result of *supernatural* causes,—a being providentially raised up, and divinely taught. But not only was he above his own age, he has been above every succeeding age,—not only was he the Ideal of Perfection to his contemporaries, he is the Ideal of Perfection now to the loftiest and most aspiring minds. He was not the perfect Jew, or the perfect Greek, but the perfect Man,—and Jew and Greek, bond and free, acknowledge him as the truest manifestation of God,—the best example of perfected humanity. We cannot make Jesus a natural product of his age, then. We must resort to *miracle* for his advent and his life. But if we thus recognize a being peculiarly sent by God, we can have no difficulty in supposing him peculiarly aided by the Almighty. Nay, it seems natural that one who thus spoke and lived, should lay his hands upon the deaf and they should hear, upon the blind and they should see,—that he should speak to the dead, and they should stir in their cerements, and open their eyes to the cheerful sun. We should expect a being who *taught* so, who *lived* so, to *do* so. Examine the miracles recorded of Jesus. There is nothing in them inconsistent with his character. They seem of one piece with his life. Tear them, and you rend the garment without a seam. It appears natural that a gentle Being, who loved as he did, should weep at the grave of his friend, and then should pray to God, and then should say,—"Lazarus, come forth!" and that friend, all sheeted and amazed, should stumble back to life. Why should not the words of him whose spirit had so much power, have this efficacy? "For ourselves," says a writer, "we feel that the moral and spiritual manifestations of his mind are so bound up with the *miraculous*, that it is impossible to effect a separation, and that if you take away the miraculous from the gospels, you have no longer the means of constructing that Image of Perfection which forces the mind upon God as its only Original."

Thus much in behalf of the miracles of the gospel, and now, we may ask without being misapprehended, are miracles, of themselves, a universal testimony for the truth of Christianity? May not doubts arise concerning them? May not cavils obscure them? Nay, are there not minds that shrink from admitting the miraculous, and seem so constituted that they cannot believe, even after touch and vision? If we present *Christianity* as resting chiefly on the evidence of mira-

cles, may not some individual say,—"How know I that these miracles were ever performed?" Then you must run back again to your external evidence for the truth of the record, and he will be perplexed and dispute you there. And so if you depend chiefly upon the miracles to prove the truth of Christianity, you may not prove it to some. And in rejecting the miracles, the unbeliever will reject the record that asserts them, and in rejecting the record he will also reject the Christ of whom they give account. It is here that unbelievers generally point their attacks. They dwell upon the miracle of changing water into wine, of feeding five thousand with a few loaves, of opening the eyes of the blind, of healing the lepers, or raising the dead. And he who makes these the chief evidence for the truth of Christianity, abandons higher testimony, and loses sight of the main fact in contending for a lesser point.

Christ's life and character,—the LIVING CHRIST,—constitutes that higher testimony. It is an evidence that cannot be gainsayed. Here is a peculiar Being, living a peculiar life, teaching peculiar precepts, dying a peculiar death. What can we object to him? He calls upon us to live as he lived,—to become like him,—how can we reasonably refuse? Whether he wrought miracles or not,—whether the record is divinely inspired or not,—here is Christianity in this one Life, this god-like, holy, loving Being. But you say, "such a being never existed." How do you account for the *record* of such a being then? If this is a fabricated life, who fabricated it? From whence did he derive his idea? If it is the fiction of more than one person, or more than one time, how account for that moral unity, that consistency of character, that harmony of perfections in one person? And still, even if it is but an Ideal, there is *Christianity*, and we ask, how can you reject it? Why do you refuse to obey it?

But the description is too minute, too consistent, too life-like, to be a fabrication. It is the description of a *real* Being, and that Being, we repeat, is Christianity. When, as you may think, you have refuted the historical argument, and exploded the miracles, you have not yet shaken one iota of Christianity, any more than when you have refuted the reasonings and exploded the data of astronomers, you have thereby quenched the stars. The eternal *fact* remains the same, Christ remains the same, and Christianity remains the same. It appeals to the human heart, the human heart answers the appeal with its best and purest affections. It submits its claims to reason, and reason decides that they are in-

contestible. You may tear out the leaves of the Evangelists, but the *Christ* of whom they speak will remain, a Being to be reverenced and loved. You may explode their accounts of Lazarus and the dead maiden, but the *Self-denial* that wore the crown of thorns, and the *Love* that prayed on the cross,—these you *cannot* refute. You may mock at the pride of Christian professors, and the pomp and formality of the church, but you cannot say that these were derived from the *Poverty* that had not where to lay its head, or the *Humility* that fed with publicans and sinners. You may point at the jarring creeds of men, their denunciations, and their controversies,—but you cannot say that it is not right to love God and to love all men. Here is the great fact,—Christ is essential Christianity,—and you cannot deny his claims upon your conscience and your love. Stand not there harping upon the miracles,—stay not forever to pick at the historical evidence; what have you to say against *this* testimony,—the living and loving Jesus? *This* is what you are called upon to believe. To believe that this pure Life came down from heaven,—is the best life that can be lived,—will make him good and happy who does live it. Believe in the truth of this life and you believe in the truth of Christianity. Imitate this life, and you are a Christian.

Here, then, is the starting-point of Christian evidence. We must begin with the Christ himself. Then the other testimonies become strong, and mean something. We do not believe Christ because of the miracles, but the miracles because of Christ. We see that they were natural accompaniments, we find them consistent with such a life. Without that life they stand out as mere mysteries and marvels,—but with that life they become harmonious and credible. So with the record,—it gives testimony to Christ, but it does so because it receives testimony from him. We see in these Evangelists an admirable consistency,—a perfect harmony with the great Original. Not an item of the history is incongruous with the personage that occupies the fore-ground of the picture. There must have been such a being. He must have taught such doctrines. He must have performed such deeds. There is a freshness and beauty throughout the whole record, because it is evidently the account of a real life.

Here, too, we find the true thing that is to be believed by the Christian disciple. Not the creed of this church, not the tenet of that teacher, not so much a peculiar set of doctrines,—*but this* Life, this Christ,—we are to believe in him,

believe he is true and good, believe he came from God, and imitate him. The poor, ignorant peasant can feel the force of this testimony. He cannot help feeling it. It is a *Life*, he can see it. It appeals to all that is good in him,—he instinctively acknowledges it. Poor and obscure as he is, he may become something like it. A Christian life does not depend upon station or knowledge. That Life of lives was enshrined in a peasant's garb, coarse and mean as his own. The benighted savage can perceive this testimony. Dim as the eye of his soul may be, it will recognize the light from heaven and admit it, when it shines. Present the Life of Christ to the little child. He will see at once that Jesus is a being to be loved. He will see at once his claims to reverence and obedience. He can believe that the Teacher who laid his hand upon the heads of such as he, and blessed them, will show him the way to a better world, and he will see why God is to be called FATHER, if Christ is the image of God. Hold up that Life before the mourner, the desolate and crushed. He will see why he should trust Christ, a being so tender and kind, who wept as *he* weeps, and mourned as he mourns, yet pointed with a radiant finger to worlds on high, and in the darkest hour never faltered from his trust in God. Go, exhibit Christ as he *is*, to the sinner, the wanderer from his Father's house. Let him see that meek compassion, that sought for and loved the darkest soul. Let his eye become fixed on that undimmed goodness, that allures by its very nature from guilt and shame, and at the foot of that cross whence ascended the prayer of mercy, and where trickled the blood of dying love, let his fearful soul take courage, let his hard heart soften and yield. Thus is Christ, the universal testimony for the truth of Christianity. He is the great evidence not only to be received, but imitated. Men have been good, not so much because of this tenet or that, but because they have believed in Christ, and caught a portion of his spirit. Such disciples belong to the great Catholic Church,—whose portals are the manger and the tomb,—whose worship is faith, and prayer, and goodness,—whose altars are loving hearts.

Here, too, is the great reformatory element of the world. Society and individuals will become better, exactly in proportion as they see, and believe, and imitate the Life of Christ. "No man cometh unto the Father but through me," said Jesus. Men will be like God, the great object of human imitation, in proportion as they become like Christ, who is the image of God. Let Christianity go forth, then. Time

has no power over it, and sin no victory. It cannot fail, for it is as lasting as the eternity, and as strong as the omnipotence of God. Let it go forth, then, into this dark and tearful world. Let it go forth, in haunts of sin, in dens of shame, where want pines, and misery writhes, and the weary sigh, and the oppressed clank wofully their iron chains. Let it go forth to raise up, to redeem, and to perfect. Let it go forth that men may see what Christianity *is*. Not the worn-rites of formal hypocrites,—not the poor lives of sensual votaries, —not the loud tenets of angry sectarists,—not the self-righteousness of long-robed Pharisees; but love, humility, truth, self-denial, holiness, as seen in Christ. Let men see this, believe it, and they shall turn and live.

But we have this testimony with us even now. Yea, long, long that Christ has stood before us, with outstretched hands, and brow of benignant mercy, and with a voice so sweet that angels pause to hear. Hark! what doth he say,—"*I am one that bear witness of myself.*" He appeals to *us*. Have we received, and do we act upon the testimony?

DR. PUSEY'S SERMON.*

BY REV. D. FORBES.

This is a very learned sermon. Its materials are drawn from the earliest christian antiquity, if we except the New Testament, and so on, down through the subsequent periods to the first ages of the Anglecian church. Both in style and sentiment, it is antique,—belonging to a period as early as the Reformation, if not much earlier. It is a most perfect specimen of the old scholastic and mystic theology, and of the entire surrender of a whole soul, with all its powers and capabilities, to the authority of the past. There is not a free thought of a free mind, from beginning to end. In reading it, you feel that you are communing with a soul that is tram-

* The Holy Eucharist a Comfort to the Afflicted. A Sermon preached before the University, in the Cathedral Church, in Oxford, on the fourth Sunday after Easter. By E. P. Pusey, D. D., Regius Professor of Hebrew, Canon of Christ's Church, and late Fellow of Oriel College. *New York*, 1843.

melled and enslaved by the traditions of the fathers; one that has made an unreserved surrender of itself to the commands of the voice of antiquity and the standards of its church; one that has consented to be a slave to minds that lived and thought in ages of darkness, when the night-mists of error and superstition beclouded and obscured the views of the free-born spirit.

This Sermon is designed to set forth, and, to some extent defend the doctrine of the *real presence* in the Eucharist. That is, it maintains that the bread and wine used in the celebration of the Lord's Supper, as we Independents term it, by consecration, becomes the real flesh and blood of the Lord Jesus Christ; and that in partaking of those elements, the communicants receive the real *bona fide* flesh and blood of our Lord; and that by this means our flesh becomes transmuted into the same nature with his. In other words, the doctrine is that by eating the flesh and drinking the blood of the Saviour, his flesh and blood become incorporated into ours, by the ordinary processes of nature, so that in the most gross and material sense, Christ may be said to be in us and we in him; and that we are transformed into a likeness to him in our bodies.

The following extract, which he adopts from Hilary, will establish this point. He says that this author maintained in opposition to the Arians, "that the unity of the Father and the Son was not of will, but of nature, because our union with the Son is by unity of nature, not of harmony of will only." He then quotes these words as proof:—

"For if the word was truly made flesh, and we, in the supper of the Lord, truly receive the word, being flesh, how must he not be thought to abide in us, by the way of nature, who, being born man, took to himself the nature of our flesh, now inseparable from him, and under the sacrament of the flesh which is to be communicated to us, hath mingled the nature of his own flesh with his eternal nature. So then, we are all one, because both the Father in Christ, and Christ in us. Whosoever, then, shall deny that the Father is in Christ by way of nature, let him first deny that himself is, by way of nature in Christ or Christ in him; because the Father in Christ and Christ in us, make us to be one in them. If, then, Christ truly took the nature of our body, and that man who was born of Mary is truly Christ, and we truly, under a mystery, receive the flesh of his body, and thereby shall become one, because the Father is in him and he in us, how is it asserted that the unity is of will only, whereas the natural property conveyed through the sacrament is the sacrament of a perfect unity."—p. 8.

I know, indeed, that the author has entered a disclaimer to this gross and offensive materialism in his preface; but it serves only to show his inconsistency with himself, and the

utter slavery in which he is held by the standards of his church, which are at war with much of antiquity; to both of which he bows down with the most passive and servile spirit.

We will let him speak for himself. In his preface he says, "I believe the consecrated elements become, by virtue of his consecrating words, truly and really, yet *spiritually* and in an ineffable way, his body and blood."—p. iii.

Now this is utterly inconsistent with the whole train of thought running through the entire discourse, and with the philosophy that lies at the foundation of his theory. Not only this, but it is entirely at variance with the very language used in several instances, and an express passage in the body of the Sermon, designed to guard the hearer against supposing he intended to be understood to mean *no more* than a *mere spiritual* presence.

The words are these:—"Were it *only* a thankful commemoration of his redeeming love, or *only* a showing forth of his death, or a strengthening *only* and refreshing of the soul, it were indeed a reasonable service; but it would have no direct healing for the sinner. To him its especial joy is that it is his Redeemer's very broken body, it is his blood, which was shed for the remission of his sins. In the words of the ancient church, he drinks his ransom, he eateth that, the very body and blood of the Lord, the only sacrifice for sin." —p. 9.

What can be plainer, more explicit, and unequivocal than this language? It seems to me there can be no mistaking its import.

This whole Sermon is based on two principles, and these constitute the essence of the system denominated Puseyism, with which I have no fellowship, and which, I think, will find little sympathy out of the Episcopal church, among thinking minds; nor even there in the great mass of mind, in this country. They are entirely at war with the spirit of the age.

These doctrines are a gross materialism, and the binding authority of antiquity. They are doctrines which have done more to enslave and crush mind and the free aspirations of the soul, than any one other cause. They have ever been the ready instruments of a corrupt theology and a corrupt church, to preserve itself from the righteous retributions of free minds, and to strike the multitude with terror and awe, if they venture to depart from its bosom.

If these doctrines do not find a stern and solemn rebuke in the spirit of this age, then I greatly mistake. The great *mass of mind* will rise up in rebellion against them. A

spirit directly the reverse of these doctrines, breathes through the entire literature of christendom.

There is nothing for which this age is more strikingly distinguished, in its literature, politics, and religión, than its tendency to a high and refined spirituality, and a contempt amounting to scorn and derision, for the authority of antiquity. Indeed, I have sometimes thought this feeling was carried too far,—so far as to give rise to a prejudice against truth merely because it is ancient.

Such being the spirit of the age, to come before it with a system like that which lays at the foundation of this discourse, is to forge instruments for one's own destruction. The man who does it, if I am not greatly deceived, will find himself almost alone in his glory. And I am glad it is so. Were it not, a few such minds as that of our author, and there are many in the Episcopal church, would carry us back again, in a few years, into all the darkness, dreamy superstition, and gross materialism of the dark ages. Consistency would drive them to this.

But as things now are we have nothing to fear from this new out-break of darkness. It will be only a means of helping on the great movement of the age, by exhibiting to the gaze of the present, in a stronger light, the hideous deformity of the philosophy and theology of the past.

THE EVIDENCE AFFORDED BY NATURE AND REASON OF A FUTURE LIFE.

BY REV. OTIS A. SKINNER.

If a man die, shall he live again?—Job.

That all men are mortal, is a fact of which we are daily reminded. Not only are we constantly surrounded by those clad in the habiliments of bereavement, but our friends are, one after another, called to make their bed in the silent grave. And we know that we must soon follow after them, and, like them, be covered by the clods of the valley. Dust we are, and unto dust must we return.

The question, then, proposed by Job, is one which deeply concerns all men. No question has so much occupied the

attention of mankind. Rulers and subjects, the learned and ignorant, have in all ages felt a deep anxiety respecting it. All wish for a future life; all are struggling for evidence to strengthen the hope of it. "If I am to live again," says the aged pilgrim, "I can die in peace." "If I have a better home beyond the grave, I can cheerfully leave this," says the youthful Christian. "If in heaven I shall be free from trials and pains, I will bear patiently what falls to my lot here," says the humble believer.

Shall we live again? There are three sources from which we may obtain answers to this important question, namely, Revelation, Nature, and Reason. To all Christians, the first is entirely satisfactory; for they know that if Christianity is true, all men are destined to live forever. According to that, God purposed them for an endless existence; he has promised it; he has demonstrated not only its possibility and probability, but its certainty, in the resurrection of Him who has brought life and immortality to light. The true Christian, therefore, needs not the light of Nature and Reason to illumine his path to the grave. The clear and certain light of Revelation makes his way plain, and renders even the valley of the shadow of death radiant with life.

But all have not faith in the Divine oracles. Some regard them as idle fables, and others receive them with doubts. For such this article is designed. By seeing that nature and reason point to a hereafter, and speak the language uttered by revelation, they may be led, not only to think a future life probable, but to look for it, with all the calm and holy confidence of Christian hope.

I remark, then, first, a future life is evident from nature, because the material part of man is not destroyed. Though the body returns to the earth, not a single particle of it ceases to exist. It commingles with its original elements. It may be scattered over the wide world; its particles enter into the composition of a thousand objects, and form countless new combinations, but none is annihilated. "All that was, is."

Now there are none but what will own that the mind is vastly superior to the body. It is the mind that reasons, and holds communion with God. It is the mind which elevates man above the beasts of the field, and allies him to Deity. How, then, can we believe, that while every atom of the body will be preserved, the mind, that which is infinitely more valuable than the body, will be stricken from existence? *Surely God would not give eternity to mere matter, and suffer mind to perish.*

2. The attainments of which the soul is capable, prove a future life. The brute attains to its maturity in a few years, and then perishes. The human body reaches its perfection of growth and strength in a short time, and then begins to fail. It is not so, however, with the human mind. The longest life is wholly insufficient for the unfolding of its powers. Here man can do no more than begin his race. Now who can believe that powers are given for no end; that we possess capacities which are never to be brought into exercise; that after having reached the ocean of knowledge spread out before us, we shall be stricken from existence, and leave that ocean wholly unexplored? This does not accord with what we know of God. He makes nothing in vain. There is a wise agreement between all his works and the end they were designed to accomplish; and, therefore, in the fact that man is capable of endless improvement, we learn the end to which he is destined. We should think the mechanic extremely unwise, who should employ a thousand times the power requisite to accomplish his purpose; but there would be no more disproportion between the means and the end sought, than there is in the arrangements of Deity, if the powers we possess are not to exist forever, and be perpetually unfolding themselves. Such capacities for improvement, then, as God has given to man, were not merely designed for our brief existence on earth. Not only is nothing made in vain, but there is nothing disproportioned to the end sought. While the accomplishment of the divine purposes is secured by means, the means have a relative proportion to the purposes which they are to accomplish.

3. Our desire for immortality proves a future life. The desire to live forever is common to all men. Addison has happily described it in his Soliloquy on the Immortality of the Soul. He says,

> "It must be so. Plato, thou reasonest well,—
> Else, whence this pleasing hope, this fond desire,
> This longing after immortality?
> Or whence this secret dread, and inward horror
> Of falling into nought? Why shrinks the soul
> Back on herself and startles at destruction?
> 'Tis the Divinity that stirs within us,
> 'Tis heaven itself that points out a hereafter,
> And intimates eternity to man."

The great truths here expressed commend themselves to all. Who *has not a thousand* times asked,—Whence this

longing after immortality, and this dread of annihilation? Does God delight to torment his children? If we look around upon the world, we see that he has made abundant provision for all our wants. He has created us with an appetite for food; and how amply has he supplied it. He has made us fond of the beautiful, and with what charms has he clothed the earth, sea and sky. He has given us an ear and a soul for music, and O how enrapturing are the strains which gladden and delight us! He has given us social natures, and surrounded us with friends, who can rejoice with us in our joys, and weep with us in our sorrows. Thus ample provision has been made for all our wants. How, then, can we possibly believe that the soul is made to long in vain after immortality? If God is good, he would not implant desires within us which he never intended to gratify. In all his works we see nothing analogous to this.

4. Spring is an evidence of a future life. What can be more dreary than autumn and winter? Then the flowers have withered, the leaves faded, and desolation spread over the whole face of nature. To the inexperienced eye, it would seem as though frosts and snows would hold the earth forever in their adamantine chains. What an emblem of death. In death man's active frame is cold and stiff; his vigorous arm nerveless and lifeless; the fire has faded from his eye, and the smile departed from his countenance; and in a short season his symmetrical form crumbles to ashes, and commingles with the dust.

But why may not life succeed death, as well as spring succeed winter? With the return of spring the flowers again bloom, the earth is again clothed in beauty, and all nature wears the appearance of loveliness. Why, then, may there not be an everlasting spring-time beyond the winter of death? What is there more incredible in this than that the plant should shoot forth from the wasting seed, and the flowers smile where all was desolation? Do you say, In the seed there is a germ of life, and in the tree a vitality which survive the frosts and snows of winter? So in man, there is a spirit, a soul, which may outlive the dissolution of the body, and bloom in immortal youth.

If we listen to the suggestions of Reason, we shall find that it is equally as distinct as nature, in teaching a future life.

1. According to reason God had no object in giving us an *existence except* to confer happiness. Being supremely good

and wise and powerful, and being infinitely happy in himself, he delights in communicating happiness. Moved by the pleasure arising from this, he gave existence to rational creatures, and opened to them all the sources of joy by which they are surrounded. Now the same reason which prompted God to create, would prompt him to perpetuate our existence. I see no way by which to avoid this conclusion. Once admit that God gave us an existence, in order to communicate happiness, and you must also admit that he will never take that existence from us.

2. The afflictions of life prove a future existence. We can, it is true, see many advantages in this life resulting from affliction. It makes us feel our dependence; it humbles our pride; it checks our presumptuousness; it turns our thoughts to God, and makes us appreciate the value of the gospel. But these advantages do not account for all the afflictions endured, nor for the wide difference in the weight of trials which fall to the lot of the good. Many who are the most pure and devoted suffer, and not unfrequently their sufferings are the greatest which are visited upon man. Besides, the sufferings of the good are unequal. Some have years of excruciating agony, while others, no better, are almost strangers to trials. Admit a future life, and these inequalities can be rectified; a good can arise from every trial. Affliction may be a means of preparing us for our entrance upon the future; and what is here endured may serve to enhance our joy there.

Thus do Nature and Reason point to another world, and unite with Revelation in declaring that we shall live again. It is not presumption, then, to hope for the dead. Neither is it folly in us to look for glory, honor and immortality.

What truth is so glorious as this? How comforting to the bereaved! how cheering to the dying! Weary pilgrim! patiently endure; meekly suffer; soon your trials will end, and a life unclouded be your portion. Mourner! despair not; the friends you have committed to the tomb are not dead; for all live unto the Lord.

"Faith beholds the dying here,
Translated to a happier sphere.

The dead are like the stars by day,
Withdrawn from mortal eye,
But not extinct,—they hold their way
In glory through the sky."

CHRIST IN THE GARDEN.

BY REV. C. H. FAY.

Star-pierced the gloomy night-shades lay
  In lone Gethsemane,
As bowed the Son of God to pray
  In untold agony:
Fit hour for such a fervent prayer
As thrilled the trembling darkness there.

Before him slept Jerusalem,
  Behind rose Olivet,
The city of the Diadem,
  The Mount his tears had wet;
And wide and solemn over all,
Spread silent night's lethean pall.

Peter, and James, and John were near,
  But, wearied, fell asleep,
Leaving alone their Master here
  To watch, and pray, and weep.
No eye beheld his anguished brow
But His who sees its glory now!

For all mankind his soul doth yearn,
  Who writhe in error's thrall:
His thoughts upon the morrow turn,—
  The kiss, the scourge, the gall;
The crown, the cross, the death, the tomb;
He sees, he *feels* their cruel gloom!

"My Father! O, permit this cup
  To pass from thy Dear Son;
Yet,—*if Thou wilt I drink it up,*
  O let Thy will be done."
Thus prays the Saviour in that hour,
Thus conquers keen temptation's power.

Wake now, ye wearied ones, 'tis time;
  Move ye by Judas led,
Roll forward scenes of wo and crime,
  Come death with all thy dread;
The Saviour now your might will brave,
And triumph o'er you,—and the grave!

His murd'rers come. Their bitter scorns
  Stirred not one anger-wave;
The scoff, the scourge, the crown of thorns,
  He like a God forgave.
And on the cross he blessed his foes,
And from the tomb to life arose.

When sin or wo my soul shall bow,
  Or death, enshadow me,
O, Saviour, may I pray as thou
  In lone Gethsemane;
Like thee, serenely breast the gloom
Which shrouds the portal of the tomb.

TWELVE THRONES.

BY REV. HOSEA BALLOU.

"And Jesus said unto them, verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—MAT. xix, 28.

THESE words Jesus spake in answer to a question which Peter put to him, relating to what he and the rest of the disciples might expect as a recompense for what they had done as his disciples. See verse 27,—"Then answered Peter, and said unto him, behold, we have forsaken all, and followed thee; what shall we have therefore?" This question Peter was induced to ask by what Jesus had just said regarding the impossibility of a rich man entering the kingdom of God by any human power.

Peter's question, to which Jesus replied, shows that he and the rest of the disciples had forsaken their former occupations, and what little of worldly prosperity they had possessed, not without an expectation of receiving a recompense; and it further shows that these disciples were somewhat impatient to know what this recompense would be. And it is worthy of notice that the divine Master, in room of rebuking Peter on account of the selfishness of his query, gave him and the rest of the disciples a direct answer, in which he stated a most ample compensation for all they had forsaken, and for their faithfulness to him and his cause. The amount of this recompense, and when it was to be received, we may now proceed to ascertain. This reward assigns to each a throne, and constitutes them judges of the twelve tribes of Israel, and the inheritance of everlasting life. In order to see that this last-mentioned item was comprised in the Saviour's answer, we must bring the succeeding verse into the account. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my

name's sake, shall receive an hundred fold, and shall inherit everlasting life."

The time when this rich reward was to be received and enjoyed, is thus defined: "In the regeneration, when the Son of man shall sit in the throne of his glory." According to the text, Jesus was to sit on the throne of his glory at the time of what is called the regeneration. It is, doubtless, erroneous to understand this scripture as some have understood it, that is, to signify that the disciples had followed Jesus in the regeneration. Had Jesus been regenerated? If not, how could it be said that his disciples had *followed* him in the regeneration? Is it asked, when this regeneration took place? If we can ascertain when the Son of man sat on the throne of his glory we have the answer. See Dan. vii, 13, 14. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Mat. xvi, 27, 28. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." Mark viii, 38; ix, 1. "Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels. And he said unto them, Verily I say unto you, that there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power." See the same in Luke ix, 26, 27. See also Mat. xxiv, where Jesus certified his disciples that the Son of man should come with power and great glory before the generation in which he lived should pass away. The passages here quoted show clearly that Jesus sat on the throne of his glory when he commenced his spiritual reign in the gospel kingdom, the establishment of which was the regeneration of which he spoke in his answer to Peter's question. The putting away of the whole law dispensation, the destruction of the whole Jewish hierarchy and polity, the founding of a new church, composed of converts both of Jews and Gentiles, is, unquestionably, what Jesus meant by the regenera-

tion. And here we have the kingdom of the Messiah spoken of by Daniel and by Jesus himself. In this kingdom he appointed his apostles thrones, on which he placed them; giving them authority to rule with him. See Luke xxii, 28, 29, 30. "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and set on thrones judging the twelve tribes of Israel." As the twelve tribes comprehended the whole commonwealth of Israel, Jesus used this figure of speech to comprehend the whole Christian church, which is his kingdom, in which Jesus appointed his apostles to rule with him. The reader is reminded of the fact, that the word *judge*, in our text, means to rule.

Should any one think that the Saviour spoke of a hereafter state, a state of immortality, in his reply to Peter, and urge in defence of this opinion that everlasting life was included in the recompense pointed out, he may be informed that what is meant in Scripture by everlasting life, or eternal life, is the knowledge of God. See John xvii, 2, 3. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou has sent." See also chapter vi, 47. "Verily, verily, I say unto you, he that believeth on me hath everlasting life." According to the Scriptures, Christ will not retain the kingdom, in the immortal state, in which he appointed his apostles to rule with him. See 1 Cor. xv. Here the apostle informs us that Christ will have delivered up the kingdom to God, the Father, when the mortal shall put on the immortal.

THE INFLUENCE OF CHRISTIAN WOMEN.

NUMBER I.

BY REV. O. A. SKINNER.

It is curious to observe the various sentiments expressed by different writers respecting the female character. By some, woman is extolled to the skies, and described as a per-

fect angel; by others, she is represented as the concentration of all the vices and weaknesses incident to human nature. Thus in Otway's Orphan we meet with the following,—

> "Who can describe
> Women's hypocrisies? Their subtle wiles?
> Betraying smiles, feigned tears, inconstancies?
> Their painted outsides, and corrupted minds?
> The sum of all their follies and their falsehoods?"

In Otway's Venice Preserved we find the picture reversed.

> "O woman, lovely woman! nature made you
> To temper man. We had been brutes without you.
> Angels are painted fair to look like you.
> There's in you all that we believe of heaven,
> Amazing brightness, purity and truth,
> Eternal joy and everlasting love."

These contradictory sentiments in regard to the character of woman, are, in part, owing to the almost infinite difference in their moral worth; for between woman adorned with virtue, and woman clothed in vice, there is hardly any resemblance whatever; and we strongly question whether there is a greater dissimilarity between any two human beings than two such persons. We do not wonder, therefore, that when a picture is drawn of a vicious woman, it is a frightful and loathsome sight, from which the virtuous turn away with disgust. But this difference in the characters of females, is not the whole cause why such contradictory descriptions have been given of them. Many who judge them are themselves impure, and strangers to true excellency of character. Such see woman, not as she is, but as their unsanctified minds have formed her; and in their descriptions they give us, not woman, but the frail and wayward creature of their own disordered fancy.

It is not, however, my design to answer the aspersions cast upon the female character, nor to consider woman in her degradation, as seen in all heathen countries, where she is the drudge and slave of man, but to consider her in the exalted dignity to which she has attained, through the agency of the Christian religion. And in order to have as distinct a view as possible of her worth, we will speak of her influence on *national*, *intellectual*, *social*, and *religious character*. In this number I shall speak of her influence on national character.

In discoursing upon this topic, I wish not to be understood *as thinking that* woman's influence on national character is

to be exerted by mingling in the fierce conflicts of the political world, or engaging in the eager chase after authority and power. I should feel that she had departed from the sphere for which she was created, did she engage in the fatigues of the march, the dangers of the battle-field, or the angry disputes of the legislative hall. Woman is of a finer mould than man. Her constitution is delicate. She was evidently, therefore, never designed, as the heathen suppose, to till the earth, wield the sledge, and carry the burdens, or, as some Christians seem to think, to command armies, rule nations, and sit in the high places of power. Her very organization proves that she was intended for a different employment; that her sphere requires less physical strength than that for which man was formed, and that it is her office to prompt her father, husband, brother, and son to effort for the defence of the nation and the transaction of its affairs, rather than attend in person to those duties herself. I have time to mention only two ways, in which a woman's influence is properly exerted on the national character.

First. It is her society that gives one of the principal charms to life, and enhances as much, if not more than anything else, the value of property, liberty, and all the institutions by which we are surrounded. Of what avail would property be, if we had none to share with us its comforts and luxuries? And of what avail would liberty be, or any of the wise and excellent institutions of our land, if we had no mothers, sisters, wives, and daughters, to participate with us in the blessings which they afford? I mean not by these questions to speak of woman in the language of romance, or justify any of that extravagance which would represent her as the queen of beauty, the star of happiness, the sun of life. I mean simply, that by her power to gladden the heart in the hour of adversity, to smoothe the feelings in scenes of vexation, to furnish for us those comforts and elegances without which life would be desolate, to make home cheerful by her voice of kindness, her smiles and offices of love, she stamps a value upon the blessings of the world which they could not have without her. How many are the attractions of home! What word applied to life is so endearing!

> "The busy world
> With all the tumult and the stir of life,
> Pursues its wonted course; on pleasure some,
> And some on commerce, and ambition bent,
> And some on happiness; while each one loves
> *One little spot, in* which his heart unfolds

With nature's holiest feelings; one sweet spot,
And calls it home. If there is sorrow there,
It runs through many bosoms; and a smile
Lights up in eyes around a kindred smile,
And if disease intrudes, the sufferer finds
Rest on the breast beloved."

These holy endearments of home, give a corresponding value to liberty, all good institutions, and everything which tends to protect the sacredness and guard the interests of that place, endeared to all hearts.

Thus is woman's influence felt. It goes out from home into all the departments of this busy world, and aids in giving character, stability and worth to national institutions. How much does this country owe to this influence! How has it prompted the fathers and the sons to brave danger, to endure fatigue, to forget ease, to suffer scorn, to expend their fortunes, and give themselves to unceasing toil, that they might secure to themselves freedom, give efficiency to wise and perfect laws, establish useful institutions, and give prosperity to whatever will advance the interests of our nation? Who will say, how much this influence served to nerve the hearts of our revolutionary fathers and lift up their souls above all fear of danger, in the struggle for liberty and independance. The mothers, wives, sisters and daughters at home, whose interests were identified with the triumph of liberty, and in whose society such unmingled happiness could be enjoyed, were an impelling power, which would not allow them to return back, and which forced them forward with an almost irresistible energy. We all feel the same impulsive power. It sustains the laborer in his daily toil, the mariner in his lonely watchings and fearful perils, the professional man in his trials, and the ruler in all his arduous and responsible duties.

But this is not the only influence exerted by woman upon the national character. Her counsel in the day of trial; her warnings in times of danger; her encouragements in seasons of darkness and doubt, have been of the most important service to our country. Turn back to the days of the revolution, and what do you there behold? Who do you find engaged in the cause of equal rights and true freedom? All are ready to answer. Not only have men, with strong nerves, marching and countermarching, erecting forts, constructing roads and fighting battles; but brave women, whom no dangers could appall, no difficulties discourage, and no money or honor bribe. Their language was—go forth for freedom

and independence,—your country calls, and you must obey, —leave us to till the land, and tend the flocks and gather the harvests and guard the defenceless children. Linger not, for the enemy advances,—fear not, for the Lord God is your defence, and when you return, come laden with the honors of victory!

Such was the spirit which animated the hearts of all the revolutionary women of this country! They clung not to the necks of the warriors as they left their homes for the field of combat; they shed not a tear to unman their noble hearts; they talked not of defeat and death to fill them with doubt and despair. Is not here one great reason of the peculiar bravery of the fathers? of their lion boldness? of their untiring perseverence? and of their signal success?

Many interesting cases, illustrative of the heroism of the revolutionary mothers, might be presented, but I have time to give only one. Soon after the battle of Lexington, it was rumored that the British troops were within three hours march of a place where resided one of the most patriotic women of the country. Her husband was absent on a coasting voyage to Virginia, but she had two sons at home, one aged nineteen, and the other sixteen. No sooner had the news reached her ears than she commenced equipping them to meet the enemy. The first she was able to provide with a gun, and by the aid of her pewter spoons, the necessary ammunition. For the other she had nothing but a rusty sword. Being somewhat unwilling to trust himself with this, the boy lingered in the street with hesitation, when his mother thus upbraided him: "John, what will your father say, if he hears that a child of his is afraid to meet the enemy? Go along,—beg or borrow a gun, or you will find one child; some coward, I dare say, will be running away; then take his gun and march forward; and if you come back, and I hear you have not behaved like a man, I shall carry the blush of shame on my face to the grave." She then shut the door, wiped the tear from her eye, and waited the issue.

Such has been woman's influence on our happy country,—such her agency in forming our national character. While this influence is continued, I have no fear for the safety of freedom, for the permanency of our institutions, or the fidelity of our citizens to all the great interests of the land.

If any thing be wanted to confirm the truth of these views, we have only to open the pages of history. A French writer has stated, that of sixty-nine monarchs who have worn the French crown, only three have loved the people, and all those

three were reared by their mothers without the intervention of pedagogues. He adds, "Good professors can make good scholars, but good mothers alone can make *good men.*" Rousseau, in a work designed to give citizens to France, commenced with preparing mothers for the culture of their children. "The mother's milk," he said, "should be the milk of liberty." In consequence of his efforts for the accomplishment of this end, one of the most fanatical and illiberal divines of the present day has been constrained to acknowledged that Rosseau did good; that all that was good in the French revolution can be traced to his writings, and that his influence was the only pure stream flowing in his time.

SPIRIT OF LOVE.

BEYOND all question, it is the unalterable constitution of nature, that there is efficacy, divine, unspeakable efficacy, in love. The exhibition of kindness has the power to bring even the irrational animals into subjection. Show kindness to a dog, and he will remember it; he will be grateful; he will infallibly return love for love. Show kindness to a lion, and you can lead him by the mane, you can thrust your hand into his mouth; you can melt the untamed ferocity of his heart into an affection stronger than death. In all of God's vast, unbounded creation, there is not a living and sentient being, from the least to the largest, not one, not even the outcast and degraded serpent, that is insensible to acts of kindness. If love such as our blessed Saviour manifested, could be introduced into the world and exert its appropriate dominion, it would restore a state of things far more cheering, far brighter than the fabulous age of gold; it would annihilate every sting; it would pluck every poisonous tooth; it would hush every discordant voice. Even the inanimate creation is not insensible to this divine influence. The bud and flower and fruit put forth most abundautly and beautifully where the hand of kindness is extended for their culture. And if this blessed influence should extend itself over the earth, a moral Garden of Eden would exist in every land; instead of the thorn and brier, would spring up the fig tree and the myrtle; the desert would blossom and the solitary place be made glad.—*Dr. Upham.*

EDITORS' TABLE.

Bishop Eastburn's Primary Charge.—We have read this Charge with much pleasure and profit. It is written in a plain, forcible style, and is a common sense production, which commends itself to all those who prefer substance to sound, good thoughts to bombast.

The subject of the Charge is *Catechetical Instruction.* According to the rules of the Episcopal church, the minister of every parish is required on Sundays, holydays, or on some other convenient occasions, to instruct or examine, openly in the church, so many children of his parish, as he shall think convenient, in some part of the Catechism.

Of late this requisition seems to have fallen into neglect. The establishment of Sabbath schools is given as the principal cause of this neglect. The bishop argues, and as we think very justly, that Sabbath schools should not supersede catechetical instruction by the clergy; and that a great evil has been done in permitting them to become *substitutes* for, when they should be *auxiliaries* to, such instruction. His remarks on this point are very judicious, and show clearly that Sabbath schools cannot do all that is requisite in the moral training of children. What he says might be applied with equal force to parents. Many parents have concluded that as Sabbath schools are designed for the instruction of their children, they have nothing to do, and are absolved from the command to train up their children in the nurture and admonition of the Lord. The result is, that many children are not so well educated as they were before Sabbath schools were established. We hope all parents will ponder upon this subject.

We think it would be an excellent plan for our ministers to have the children of their Sabbath schools assemble once a quarter for catechetical instruction. By questioning them in their religious studies, they would be led to review their text-books, and seek to commit them as thorougly has possible. Besides, it would awaken their ambition, and serve to make them place a higher estimate on religious instruction.

Hear Mr. Eastburn on the value of this instruction:

"Let it be well weighed, then, as a stimulus to this duty of catechising children, that every minister of Christ who diligently puts it into practice is thereby saving himself many a sigh, and groan, and tear, which would otherwise be his lot, in subsequent days, at the sight of an unimpressed and worldly flock. To impress the doctrines of the blessed gospel upon the young mind, is to take the easy and the probable mode of achieving that dominion over the corrupt heart, which a delay until future years will make difficult of attainment. * * * * * * He

who bestows assiduous labor upon the objects of his ministry, while they are in the spring-time of their being, is working with every advantage that his heart could possibly desire. Let the Lord's husbandman neglect this pliable season, and what is the consequence? Every year that passes away has thickened that incrustation of worldliness and insensibility, which *must* be broken, before the Lord Jesus Christ can go in and reign, with sovereign sway, over the hearts of his creatures. A deadness has gradually crept over the conscience. The soul has become steeled against the claims and appeals of Him that died upon the tree. Neither the persuasions of the gospel, nor the terrors of a judgment to come, produce any deep emotion. And the herald of good news to men, as he looks round upon the attendants on his ministrations, is compelled to weep over the prospect; and, in the discouragement of his spirit, to cry, 'Who hath believed our report? and unto whom is the arm of the Lord revealed?' If you would avoid, then, as far as in you lies, this melancholy condition of things, lay out a large portion of your strength upon the lambs of the fold."—pp. 15, 16.

Eleventh Annual Report of the Boston Academy of Music.—This is a well written production, and contains some good suggestions in regard to sacred music. We look with great favor upon all judicious efforts to encourage the study of music. Singing is one of the most delightful and useful parts of the exercises of the sanctuary. It gives life and variety, and serves, in a great degree, to awaken feelings of devotion. But to produce its best effect, it should be performed by persons who are interested in the welfare of the congregation for which they sing, and who have a sufficient respect for religion to render them devoutly attentive to all the services. Why is it more proper to have the singing performed by those who go to church merely to act their part, than it would be to have the preaching done by such persons? And yet, in many churches, there are a few hired singers, who have no more respect for religion and its institutions than for the Koran! They not only insult the minister and the congregation, by being listless and inattentive during the service, but frequently by leaving the church at the commencement of the sermon, or spending their time in reading! This evil will never be remedied till choirs are made up from the congregations, and are composed of persons who have veneration enough to prevent them from whispering, laughing, reading, and all improprieties during service.

The Boston Academy of Music has done something towards establishing such choirs as we have commended. For this service it is entitled to the thanks of the church. We regret that the Academy has not labored in all things as judiciously as in this. We fear that it has *sought to monopolize in* the supply of teachers and books. We have

heard grievous complaints in regard to this subject, and especially in regard to one or two men who have great influence in the society. If, in these unpopular movements, they act independently, the society should not allow them to use its name as they do.

PARLEY'S CABINET LIBRARY.—There is no man living who has done so much for the rising generation as Peter Parley. His works for the young have been read by tens of thousands with the highest satisfaction and advantage. Peter Parley is the greatest, and wisest, and best man on earth, in the minds of multitudes of children. They think no man has seen so much, travelled so much, or loves children so much, as he does. This popular Peter Parley is the author of the Cabinet Library, a work to comprise twenty volumes, and to be issued in forty numbers, each number to contain 280 16mo. pages. Price 25 cents per number. The Cabinet Library is designed for adults. It is to contain the Lives of Famous Men; Curiosities of Human Nature; Lives of Benefactors; Lights and Shadows of American, European, Asiatic, and African History, together with a glance at the Sciences, the World, &c, &c.

The range of subjects is very extensive, and the numbers issued are written in a good style. In the sketches of some men, we think there is too much brevity, particularly in the sketch of Bonaparte. Though his career was brief, it was connected with almost the whole history of the world, from the time he appeared upon the stage till his death. A bare detail of the battles he fought can give but little insight into his character. We would not speak upon this, did we not fear that our author, in his lights and shadows of history, will presume too much on the knowledge of his readers. Bradbury, Soden & Co., Boston, are the publishers.

SIXTH ANNUAL REPORT AND SERMON OF THE UNIVERSALIST SABBATH SCHOOL ASSOCIATION.—The Report, written by Br. E. G. Brooks, is a very valuable document. In the schools reported to the Association there are 6228 scholars; 1133 teachers; 17,140 volumes. The aggregate increase during the past year was 1311 scholars, 293 teachers, and 5108 volumes. This is truly encouraging. We should be glad to present the topics discussed in the Report, but our limits forbid, and we must be content with giving the following extract:

"Much interest has already been manifested. But there are all around us calls that there should be more feeling and more labor in reference to this great enterprise. Are our schools what they ought,—

what they might be? Do parents feel that deep and intense interest which they ought? Do our young men and our young women come up to their work as duty requires? Do teachers yet enough realize their responsibilities, or enough labor to be faithful? Do even ministers enough feel how great a christian instrumentality this is, and what a mission for Christ and Truth and Humanity it may be made to accomplish, if its true idea is but developed, if its real energies are but directed aright? To all these questions we must answer, No. How much call, then, there still is for zeal, devotedness, labor! An evil world, a world of sin, of error, and of wrong, is around us, and as christians we are called so to live and do as that this world shall be done away, and Christ's kingdom of Holiness, Love, and Truth be established."—pp. 6, 7.

The same pamphlet contains the valuable Sermon delivered before the Association, by Br. C. H. Fay. The subject of the Sermon is *the nature of the claims which the rising generation has upon the present.* The arrangement of the Sermon is good, and its positions are well sustained. It should be attentively read by all the friends of religion.

We have room for only a short extract.

"The interest which teachers cherish in the Sabbath school must necessarily exert a direct influence upon the same. This influence will be great as well as direct. The young men and ladies of our societies must assume the duties of teachers,—not merely because they are desired to do so by their pastors,—not merely because, by so doing, they will avail themselves of pleasant society,—not merely because others assume the responsibilities of the station;—but they must assume them because they regard it as a solemn duty,—a duty which they owe to God and the rising generation. Teachers must not only feel an interest in the Sabbath school, *but they must be qualified to teach.*"

THE BENEVOLENCE AND RECTITUDE OF THE SUPREME BEING. By ASA SHINN. Baltimore: Book Committee of the Methodist Protestant Church. 1840.—We have read no work on theology for many years, from which we have derived so much pleasure, as the one whose title page we have here given. This pleasure was not owing to any very new views which the work contains, nor to any superior merit in its modes of argument, depth of research, or beauty of style. We do not mean by this that Mr. Shinn is not an able writer, a clear reasoner, and a profound thinker. He is a man of strong mind, extensive information, and has for a great number of years been justly regarded as one of the ablest men of the Methodist church. The pleasure we derived from the work arose from the fact that it was written by a Methodist, and that the author had discovered the utter fallacy of many views long held sacred by his denomination, and which, if abandoned, will lead to a full rejection of the doctrine of endless wo. Mr. Shinn may never reject that doctrine. Moses did not reach the prom-

ised land, though he led the Israelites from Egypt, and through the wilderness. So with Mr. Shinn. Though he may be the honored instrument in the Divine hand of leading thousands from the bondage of error, and through its dark wilderness into the full light of God's most glorious truth, he may not himself ever on earth rejoice in that light. But what he has written will be a pillar of a cloud by day and a pillar of fire by night to thousands now seeking their way to that rest which is the blessed portion of the true believer.

In his views of the Divine character, Mr. S. is singularly clear and satisfactory. We have room for only one or two extracts. He says:

"It may be thought, perhaps, that the Almighty is so great a *sovereign*, as to be *above* all character, and perfectly independent of principle; that he has a right to regulate his actions by *any* motive, and that any moral system which he might form would be made right and good, by his act of forming it in his mind. As well might we say, he never formed a plan of operations in consequence of his perceiving it to be a wise plan, but that his act of forming and pursuing it *made* it a wise one, whatever it might be! That when he *says* any thing, he does not say it because *it is* true, but because his saying it will *make* it true, and would have so made its *contrary!* When God created the world in the manner he did, it was because "God saw that it was good;" but according to the above supposition, he might have done the *reverse* of what he has done, both in his natural and moral productions, and yet the whole would have been very good! Whether the attributing of such sovereignty as this to our Creator would not degrade instead of exalting him, let all intelligent spirits judge. Shall a sovereign majesty be too great to be good, or claim a right to trample all right beneath his feet? In regard to the actions of such a sovereign, benevolence, justice, and truth could have no opposites; and hence it would follow, that the greatest and best of all characters, is that which knows no distinction between right and wrong! It would involve the egregious contradiction, that a being can have a right to do wrong, or to change the one into the other. If these positions are too absurd to be admitted, we appear to be fairly entitled to the conclusion, that God really has a *character*, consisting of essential attributes, or principles of action; and that it would be impossible for him to act upon opposite principles, without forming for himself an *opposite* character, and consequently a *bad* one."—pp. 19, 20.

We must give one more extract on the Divine character. We know of no passage more striking or happy in any author who has written on Universalism.

"It is delightful, however, to understand, that in the operation of all those mighty attributes, infinite goodness is at the centre. Love reigns supreme, uncontrolled, immutable, immense, and eternal. Eternity affords the time for its action, and immensity the theatre; wisdom forms the plan of benevolence, power carries it into effect, truth displays it, and justice defends it. In all this there is a harmony more *perfect and complete than* is even exhibited in the serene and

untroubled movements of the stars and suns and planets of the material heavens; and as soon will Jupiter fall into the Sun, or the Moon be dashed against the Earth, as *justice* will contradict *mercy*, or counteract any other perfection of the Universal Ruler. The greatness of God should make us modest in our conclusions, and not so *immodest* as to believe He is too great a sovereign to be righteous and benevolent in all his actions."—p. 75.

No part of Mr. Shinn's work has given us more pleasure than that in which he treats of the future state. He boldly declares and clearly proves that we have no authority for saying there will be no opportunity for those who die wicked to improve their condition. With a master's hand he overthrows the whole theory of the limitarians in regard to the condition of those who leave this world in sin. No one can read sections seven, eight, and nine of his work without admitting this. We have no room to present his arguments on this subject, but we must ask the reader's attention to the following, as a specimen of the manly manner in which he attacks the idea in question. He asks,

"But why should all regard to the welfare of the millions of those wretched creatures be abandoned for ever? Has the Deity no right to entertain any other disposition towards them, than that of a fixed purpose to perpetuate and augment their misery? If he has a *right* to entertain other sentiments towards them, then it would not be *wrong* for him to aim ultimately at their well-being, so far as it could be promoted without injury to others. If it would not be *wrong* for God to do so, then it is not a *heresy* for us to believe he *may*, at some time or other, modify their condition, with a view to an abatement of their misery, so far as will consist with the common welfare. Would such a procedure be unworthy of our Creator? Would it tarnish his glory? Would it grieve and offend his holy angels? If at any future period of eternity, a benefit could be extended to some of God's creatures, without injury to any, has not God *authority* to extend to them that benefit? If he *has*, who will be offended to see him exercise it? If he has *not*, in what way has his authority been forfeited?—pp. 250, 251.

The following synopsis, taken from page 297, will give a very just idea of Mr. Shinn's views:

"The Bible clearly gives us the following essential principles, and it does not contradict itself:—1. That GOD IS LOVE. 2. That WITH HIM IS NO VARIABLENESS, NEITHER SHADOW OF TURNING. 3. That THERE IS NO RESPECT OF PERSONS WITH GOD. 4. That HE HATETH NOTHING THAT HE HATH MADE. 5. That HE IS LOVING TO EVERY MAN, AND HIS TENDER MERCY IS OVER ALL HIS WORKS. 6. That JUDGMENT IS HIS STRANGE WORK, and that HE DOTH NOT AFFLICT WILLINGLY, NOR GRIEVE THE CHILDREN OF MEN. 7. That HE DELIGHTETH IN MERCY, and HAS NO PLEASURE IN THE DEATH OF THE WICKED. 8. That HE WILL JUDGE THE WORLD IN RIGHTEOUSNESS, and RENDER UNTO EVERY MAN ACCORDING TO HIS DEEDS.—That some shall find their condition MORE TOLERABLE than others, and that there are some who shall be BEATEN WITH FEW STRIPES."

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PUNISHMENT AND FORGIVENESS.

BY REV. SAMUEL P. SKINNER.

PUNISHMENT and Forgiveness embrace what is called one of the knotty points in theology, and are as difficult to be reconciled with each other in the divine government, as justice and mercy are in the divine nature. If strict justice were the controlling attribute of the divine character, then, it is supposed, mercy must be inactive; inasmuch as mercy would spare where justice would condemn. So if punishment be executed according to the full measure of guilt, it would, as is supposed, preclude the possibility of forgiveness; inasmuch as forgiveness implies a release from the consequences which guilt has incurred. This has ever been in the church literally a "vexed question;" and neither the "carnal reasoning," nor the spiritual discernment of learned divines has as yet been able, in accordance with their respective theories, to exhibit a satisfactory solution of it. That God, in the exercise of justice, will truly and fully "render to every man according to his deeds," is a fact too prominent upon the pages of Scripture to be explained away or denied. That he is also merciful, and ready to pardon "the humble and contrite spirit," is a truth equally apparent. Besides, there are numerous scriptures which assert, both of individuals and nations, that they are punished to the full extent of their guilt, and *also* pardoned, freely and fully.*

In this seeming incongruity of the divine declarations, the

* Ex. xxxiv, 6, 7. Ps. xcix, 8. Isa. xl, 2.

doctrine of vicarious suffering suggested itself as the only means of reconciling the language of the Scriptures, and presenting an appearance of consistency in the action of the divine attributes. By the substitution of Christ in place of man, and inflicting punishment upon him to the full extent of the aggregate demerits of all men, God can now "be *just* and the *justifier* of him that believeth;"—that is, justice is satisfied on the one hand, and mercy left free to act on the other. Such is the scheme by which learned divines have vainly sought to satisfy themselves and others with the operation of their respective attributes of the Supreme Being.

But is God so hedged about and restricted in his operations, as to be forced to the adoption of a *fiction* to harmonize the action of his attributes? Human governments may be reduced to this necessity; but not the divine. By what is termed a "fiction of the law," in monarchical Europe, the great seal of state represents the monarch, in the event of his mental imbecility. It is substituted for his sign manual, which is necessary to give validity to law. Still it is a fiction. But is it any more a fiction than this notion of the substitution of Christ in place of man? Not a whit. It is not true in any just and proper sense of language, that *I* am punished by the personal sufferings endured by Christ. The consequences of *my* conduct do not fall upon *me*. To assert that they do, is as palpably untrue as to say that the great seal is verily the monarch. Both are alike fictions. God needs no such aid to render the action of his attributes congruous. His government is not based upon these shadowy, flimsy quibbles, which characterize the contrivances of short-sighted and scheming politicians. There is congruity in every department;—a wisdom which looks through from the beginning to the end; and even to the remotest dependencies of his administration, an adaptation of part to part, of means to the end, which develope themselves with equal beauty and simplicity in the moral as in the physical creation.

The error in the popular mode of reasoning on the subject of punishment and forgiveness consists, I apprehend, in two false suppositions on which the theory is based.

1. The first is the supposition that the punishment which *justice* demands is infinite, or endless in duration. Proceeding upon this supposition a difficulty at once presented itself, namely: If all men by transgression deserve endless punishment, then can God punish any all they deserve and yet pardon them? Evidently on this hypothesis he could not; hence *the expedient of* transferring the punishment from our shoul-

ders to the person of Christ. This idea we have already shown to be a fiction, inadmissible in the divine economy.

2. The second is the supposition that *forgiveness* means a release from the obligation to suffer the punishment which our guilt merits.

This idea was suggested by the prerogative usually vested in the executive department of governments, of pardoning such condemned persons as the circumstances of their guilt, or the public good may seem to require. In cases of this nature, there is an arrest of the judgment pronounced upon the accused, and by the clemency of the pardoning power, he is permited to go free of the punishment to which he stands condemned. But this is in no wise analogous to the pardon or forgiveness extended to us by Deity. God forgives *sins*. Kings and governors forgive *punishment*. There is this broad distinction, which ought to be kept perpetually in mind. There is no scripture which asserts, either by implication or otherwise, that Christ was exalted to be a Prince and a Saviour, that he might give remission of punishment. Such phraseology is never employed. The language is,—remission of sins—forgiveness of sins;—language implying higher authority, greater power than civil magistrates presume to exercise.

There is another idea connected with this, which seems to be always overlooked, and which shows still more clearly the distinction between the pardoning power, as exercised by Deity, and as exercised by civil rulers.

For what purpose is the power to pardon vested in the chief magistrate or king? Is it that offenders may escape punishment which their crimes merit? Is it not, on the contrary, that the innocent may not suffer punishment which is unmerited? It is a matter of great difficulty to determine the guilt or innocence of an individual under trial; and still more difficult to determine the extent of his guilt,—to know and weigh, accurately, all the circumstances under which the alleged offence was committed,—the provocations, the allurements, the weaknesses of body or of mind, all of which have a material bearing upon the degree of his criminality. Besides, evidence is always conflicting, and courts and juries have no superhuman means of distinguishing the true from the false. Public opinion, too, is often brought to bear heavily against the accused; and public opinion very frequently extends its influence both to the jury-box and the bench. From all of these, and a thousand other causes, an innocent *person may be* condemned to punishment; or a

guilty person may be sentenced to a severer punishment than the extent of his guilt merits.

Now the civil magistrate, who holds the pardoning power, standing aloof from all the influences which may be brought to bear upon judges and jurors, is supposed to be capable of considering more dispassionately the nature and circumstances of the case;—to look more at the *equity* of it than perhaps the strict letter of the law would allow to those who sat upon the trial; and where, in his deliberate judgment, an individual has been *unjustly* condemned, it is his duty to reverse the decision, and either to modify the punishment, or to set the accused free. Such is the nature of the pardoning power vested in civil rulers; *and its exercise, in every instance, is based upon the presumption that the condemned is adjudged to a punishment he does not merit, or to more punishment than he merits.*

Now is this in any sense like the pardoning power exercised by the Supreme Being? Clearly not. It is from no punishment to which we have been condemned, either justly or unjustly, that he releases us. No. The language of the Saviour, when he poured out the cup, on the eve of his crucifixion, was, "This is my blood of the New Testament, which is shed for the REMISSION OF SINS." And such is the uniform language of the Christian revelation.

If I have made it apparent that punishment and forgiveness cannot, on the common hypothesis, be reconciled with each other, nor with the Scriptures, we may now be prepared to enter on the proper explanation of the subject.

First. I assume, as a position not to be disputed, the fact so uniformly declared in the Scriptures, that "every man shall be rewarded according to his deeds,"—that "every transgression shall receive a just recompense of reward,"—that, "though hand join in hand, the wicked shall not go unpunished." This fact I consider undeniable. It has no contingences,—no conditions. Neither cunning, nor hypocrisy, nor sorrow, nor penitence can avail any thing for the past. For the future, sorrow, penitence, faith, hope, may do much,—may do everything, indeed; but for the past, nothing. God will by no means clear the guilty. The soul that sinneth, it shall die.

Admitting the unconditional truth of these assertions, what must be the character of the punishment, that it may be fully executed, and yet be consistent with forgiveness to the penitent? Evidently not endless; for that would exclude the *possibility of forgiveness.* It must, then, of necessity, be

limited, and must attend upon the commission of sin as an inseparable consequence. That is, sin and punishment must be connected as cause and effect; the one following the other as inevitably as pain follows the wounding of the flesh; or as drunkenness follows the excessive use of alcohol.

Every person,—at least every person of mature age,—knows from his own experience and from daily observation, that though all our faculties and propensities were given for benevolent purposes,—to be sources of happiness, yet that an abuse of them produces invariably opposite results. The eye, for instance, opens to the mind innumerable objects of pure and exquisite delight; but if this organ be constantly employed in beholding low, coarse, and sensual objects, it is prostituted to a use that, so far from ministering pure delight to the mind, pollutes and brutalizes it. So of the taste, which is a source of true and healthful enjoyment; but when given up to gluttony and intemperance, it becomes merely a medium of beastly indulgence. The faculty of speech, which, of all faculties, perhaps, contributes most to the higher pleasures of existence, is oftentimes, in its abuse, productive of many of our greatest miseries. And so with thought, imagination; and so also with the affections and passions, and all our powers, mental, moral, and physical. Rightly controlled and directed, there is no one of them that may not minister to our happiness; unworthily employed, there is no one of them that may not sink us in shame and ruin.

Now no one will question that these different effects which attend upon us, as we worthily or unworthily employ our powers, are the result of an established and universal law of our nature,—a law ordained by God; and that the *design* in causing these separate effects to attend upon our conduct, is, on the one hand, to incite us to a right use of our powers; and on the other, to guard against their continued abuse. *The proper use of these powers is what I understand by virtue. The abuse of them is what I understand by vice.* By the pleasures which attend upon the former, I understand *the rewards of virtue.* By the miseries consequent upon the latter, I understand *the punishment of sin.* Now these being, respectively, the invariable results of our conduct; and being, moreover, results which follow from the established laws of God,—are they not just as much *divine* rewards and *divine* punishments, as if they resulted from his special agency, instead of his general laws? They are, clearly so. The plant that buds and blossoms in the ordinary course of vegetation, is no

less dependent on the divine agency than Aaron's rod, which budded and blossomed in an hour. Such, then, is the nature of punishment,—conjoined inseparably with the transgression.

How much better would it be for society,—how much greater and more healthful would be the influence of Christianity, if this view of rewards and punishments could be generally exhibited in the pulpit, instead of putting off the consequences of our conduct to the dim and far-off future; and then clothe them with such improbabilities as to make the denunciations of Christianity against sin inefficient and inoperative with most minds. The great and sole aim of the Christian pulpit should be to produce in man an abhorrence of vice and a love of virtue; and this it can never accomplish until it dwells with more energy upon the immediate consequences of our conduct.

> "This teach me more than hell to shun,
> That more than heaven pursue."

Second. If the reasoning under the foregoing division be correct, and all our pleasures spring from the proper employment of our faculties, and all our punishments from an abuse of them, then that man or that religion which releases us from the dominion of vice, and explains the proper direction and employment of our powers, is the true man,—the true religion. Such is Christ; such is Christianity.

At the coming of Christ, though a period of comparative intellectual vigor, the world presented a mournful picture of ignorance of the real relations of life;—a picture of deep and general moral debasement,—of idolatry and bigotry, of fanaticism and hypocrisy, of insolence, and oppression, and poverty, and suffering. This mass of corruption he attempted to renovate. Into society such as this he attempted to breathe new life. How? Thus: By directing the religious affections of the people to the proper object of worship;—by revealing to men their own natures, and explaining the true relations and duties of life;—by pointing out the advantages of virtue and the inevitable consequences of every form of vice; so awakening a higher appreciation of what is just and right;—by placing before men hopes of a spiritual, incorruptible immortality, in place of the dreamy, sensual heaven in which the lower sentiments alone found solace. And so he created in the bosom of society a new moral sense of the true,—the true in worship,—in social life,—in morals,—in *hope. Society* assumed a new aspect. Idolatry began to

disappear; the bigot to relax his frown; the inequalities of rank and condition to be removed; the rich and the poor to meet together on an equal footing, and order, good will, and happiness to prevail. Thus was realized the truth of the Scripture, that God having raised up his son Jesus Christ, sent him to bless men, *by turning them away from their iniquities.* THIS WAS FORGIVENESS OF SIN.

The same principles constitute the elements of happiness now that did then; and are adapted to all time,—to all periods of human advancement. He who at this day obtains, by the study of Christianity, more just conceptions of God; clearer conceptions of his social relations and moral duties; stronger convictions of the importance of virtue and of the pernicious tendency of vice, and higher and purer hopes of heaven,—experiences, in his own person, the saving power of the Christian faith. Released from the dominion of sin, he finds his true happiness in the just and proper exercise of his powers,—in "thinking right and acting well." So he serves God; and so he is forgiven of God. This, too, is forgiveness of sin.

By forgiveness of sin, then, in the Scripture use of the phrase, we are to understand the removal of sins, through a knowledge of Christianity and active faith in its principles. This corresponds precisely with the signification of the word uniformly translated by the terms forgiveness and remission, which is set down in the lexicons to be, "to let go; to dismiss; to send away." Whoever abandons his vices, or is turned away from his iniquities, by faith in Christ, has forgiveness or remission of sins. This view of the subject removes entirely the incongruity which has so long rendered the question of punishment and forgiveness one of unending perplexity. It accords with the language of Scripture, and with the attributes of Deity. So long as men sin, punishment follows as an inseparable effect. An abandonment of sin is its forgiveness. Thus can God be just in punishing every man according to his deeds, and yet merciful in granting salvation by the remission of sins.

THE INFLUENCE OF CHRISTIAN WOMEN.

NUMBER TWO.

BY REV. OTIS A. SKINNER.

In this article I shall ask the reader's attention to the influence of Christian women on the intellectual character.

Bonaparte, a man of rare discernment, once said to Madame Campan, "The old systems of education are worth nothing; what is wanting for the proper training of young persons in France?" Her reply was given in a single word, —*Mothers;* and it was as true as brief. The answer pleased the emperor, and he revolved it much in his mind. "Behold, then," said he, "an entire system of education; you must make mothers that know how to train their children."

I most fully and cordially subscribe to this sentiment; and I believe if the influence of mothers was what it should be; if they were as well educated as their station requires, before the close of another age we should see an important change in the intellectual advancement of man. In these remarks I wish not to be understood as speaking disparagingly of schools or colleges. The efforts of a mother neither supersede the necessity of these, nor lessen their value. But no advantage enjoyed in a school or college can supersede the necessity of maternal efforts. A mother can do more to give a right direction to the opening mind of her son than all other persons can do. Nature has formed her especially for this office. I do not mean that she has an intellect superior to man, though I would be the last to speak disparagingly of this. For history proves, abundantly proves, that in every responsible or critical station she has filled, she has manifested a sagacity and firmness which are by no means the properties of inferior minds. Give her the training which man has; let her be abroad in the world, amid its excitements, its conflicts, and its incentives to action; let its great occasions, its magnificent plans and its stirring controversies, be as intimately connected with her as they are with man, and who would say they would not serve to render her mind as distinguished for strength as it is now for its quick perceptions, fine fancy, and beautiful imagery? A change as great as this is produced in woman's physical nature, in those countries where she labors in the field. Instead of the fair hand

and sylph-like form which the delicate daughter of the city has, she has the rough, coarse, and hardy appearance of the man who handles the spade, or swings the sledge.

I do not wish, however, to sit in judgment on the question, whether woman is equal in intellect to man, since it is not to intellectual superiority that she is indebted for her influence in guiding the unfolding powers; and if man can claim superiority in strength of mind, woman can claim it in brilliancy, sensibility, and tenderness. Through these she gains her power, and secures her hold upon the affections, and guides as she desires the steps of her generous and devoted son. Thus the mother has power to make her son bend all his energies to intellectual advancement; to lead him up the hill of science, and enable him to survey the world from its very summit.

If any doubt this maternal influence, look at the intelligent Christian mother, aiding her children in their studies, and laboring to wake up a love for knowledge. Her control over them is entire; she moulds them to suit her wishes; for as the affections are much earlier developed than the intellectual powers, the mother, by her love and gentleness, sways and governs without opposition. How vast, then, is her influence in forming the "character of the young, and training up each rising generation as it comes forward and assumes the control of the destinies of the world."

Woman has been heard to complain that her sphere of action was limited; that by her physical powers and the prejudices of the world, she is cut off from the opportunity of going out into the stirring scenes of life, and exerting her influence over its affairs. But she should remember that she presides at the fountain head of power; that the part acted by men on the stage of life, is the one for which she has prepared them at home; that she forms the mind which makes the nation and decides the fortunes of the world.

But it is not only over us, in the forming period of life, that woman exerts her influence in unfolding and perfecting the human mind. We feel it in every period of our existence. The young men who fill our colleges and academies, are prompted to persevering application by this influence. Every author and professional man in the world, owes much of his improvement and ambition to the same power. In all our exertions for the establishment of schools and colleges, and the spread of general intelligence, this, to a great degree, is the moving spring of action.

With nature's holiest feelings; one sweet spot,
And calls it home. If there is sorrow there,
It runs through many bosoms; and a smile
Lights up in eyes around a kindred smile,
And if disease intrudes, the sufferer finds
Rest on the breast beloved."

These holy endearments of home, give a corresponding value to liberty, all good institutions, and everything which tends to protect the sacredness and guard the interests of that place, endeared to all hearts.

Thus is woman's influence felt. It goes out from home into all the departments of this busy world, and aids in giving character, stability and worth to national institutions. How much does this country owe to this influence! How has it prompted the fathers and the sons to brave danger, to endure fatigue, to forget ease, to suffer scorn, to expend their fortunes, and give themselves to unceasing toil, that they might secure to themselves freedom, give efficiency to wise and perfect laws, establish useful institutions, and give prosperity to whatever will advance the interests of our nation? Who will say, how much this influence served to nerve the hearts of our revolutionary fathers and lift up their souls above all fear of danger, in the struggle for liberty and independance. The mothers, wives, sisters and daughters at home, whose interests were identified with the triumph of liberty, and in whose society such unmingled happiness could be enjoyed, were an impelling power, which would not allow them to return back, and which forced them forward with an almost irresistible energy. We all feel the same impulsive power. It sustains the laborer in his daily toil, the mariner in his lonely watchings and fearful perils, the professional man in his trials, and the ruler in all his arduous and responsible duties.

But this is not the only influence exerted by woman upon the national character. Her counsel in the day of trial; her warnings in times of danger; her encouragements in seasons of darkness and doubt, have been of the most important service to our country. Turn back to the days of the revolution, and what do you there behold? Who do you find engaged in the cause of equal rights and true freedom? All are ready to answer. Not only have men, with strong nerves, marching and countermarching, erecting forts, constructing roads and fighting battles; but brave women, whom no dangers could appall, no difficulties discourage, and no money or honor bribe. Their language was—go forth for freedom

REV. F. W. P. GREENWOOD ON ENDLESS PUNISHMENT.

[In our first number we gave a brief notice of a volume of Sermons from the pen of Rev. Mr. Greenwood, of King's Chapel, in this city. This volume was his last legacy to the Christian world. He died, (August 2d,) as he had lived, universally beloved, and strong in the faith he had preached. He was a great and good man.

The following excellent article against the eternity of punishment, was published by him many years ago. We hope it will be carefully perused.]

THE doctrine of *eternal punishment* teaches that by far the greatest part of mankind enter, after death, into a state of torment as horrible as the omnipotence of an angry God can inflict, as unintermitted as the flow of time, and as lasting as eternity. This doctrine becomes, if possible, more revolting when connected with the doctrines of natural depravity and election, which assert that all men are liable to everlasting punishment on account of the sin of Adam, and that only a few who were elected before the foundations of the world, are to be delivered from this curse of their nature, by conversion or regeneration, without any regard to what they may have done or omitted to do. But it is not necessary to give the Calvinistic view of the doctrine. In its simplest form it is shocking enough; for in its simplest form it supposes that there are human beings, who, within the rounds of a few earthly years, can commit sin enough to render themselves worthy of ceaseless torment through the countless ages of eternity; and that no remorse, no repentance, no desire to return to God and goodness, will ever entitle them to the least remission or suspension of this inconceivable wo, nor to the slightest hope that it will ever be mitigated or come to an end.

The few arguments which I have to offer against the doctrine, are to my mind conclusive. They are drawn from the character of God, and from the true design and end of punishment.

We all believe that God is perfectly good, and perfectly wise, and infinitely powerful. Such ideas of the Deity do in themselves contradict the notion of endless misery; and I cannot see how any person can hold them all consistently with each other. If God is perfectly good, if he is the very essence of benevolence and goodness, he must have designed the happiness of all his intelligent creatures,—he must have

designed to make existence on the whole a blessing to all on whom he has bestowed it. If he is perfectly wise, he must have adopted the best method for securing such a result. If he is infinitely powerful, he must be able to guard against every circumstance which might defeat his purposes, and he must finally and inevitably accomplish them. These deductions appear to me to be drawn directly from the unquestioned premises, and to be as sure and sublime as the holy attributes which furnish them. How can a Being who is goodness itself, form a creature who shall be even liable to everlasting wretchedness, and curse it with a life, which, with the exception of a mere point or two of time on this earth, may be to it an agonizing and intolerable burthen forever? It is impossible. And if he intends the happiness of every creature, and yet that happiness is not at last effected, he must be deficient in wisdom and power; deficient in wisdom to plan the means, and in power to produce the end. Should it be asked, why there is any pain or suffering whatever in the world; why all men are not formed to be always and entirely happy without any liability to sin or misery; the answer is, that the scheme of Providence is evidently progressive, and we are bound to believe it the best which could have been adopted; that we see pain followed in many instances by the most beneficial consequences, and should conclude that under the administration of Omniscience this will be its final and invariable result; and that so long as there is a great and ever-increasing preponderance of happiness in the existence of every individual, the gift of existence must be to every one an inestimable blessing. Should it be said, on the other hand, that the very principle that a certain proportion of evil is conducive to the greatest degree of happiness, may demand the eternal misery of some in order to secure the greatest general good,—it is answered, that it is impossible to conceive how the infinite misery of the majority is to bring about the greatest sum of felicity; and further, that if the system of providence does not tend to the ultimate good of all, it is not a perfect or a merciful system; and if there is a single person whose existence is on the whole miserable, the Creator is to that person a partial and malignant being; for, what is it to him that the rest of creation are happy so long as he can never share their happiness. Happiness cannot be of this transferable nature. That God may be infinitely good, he must be good to every creature whom he has made; and he cannot be good to every creature if he even places *one of them in danger* of everlasting misery. From the ac-

knowledged attributes of God, therefore, I draw the conclusion that the doctrine of everlasting punishment must be false.

We may arrive at the same conclusion by considering the true nature and design of punishment. Punishment is the infliction of pain, with the intention of producing reformation. If it be not conducted with this intention, it is revenge. We say, then, that no other punishment can be employed by the all-merciful God, than corrective punishment. Like the figure of Janus, it must have two faces; and while one of them looks back on the offence, the other must look forward to the reformation of the offender. A purely merciful being cannot make use of punishment which is merely vindictive. By inflicting pain on account of the commission of evil, he must intend to correct the cause of that evil. If, with the intention of correcting, he does not at last correct it, he manifestly wants the power of effecting his end, and is no longer omnipotent. And as evil is corrected, the subject of the correction must become virtuous, and consequently happy; for, to say that the cause is removed which produced misery and called for correction, and yet that the misery will remain, is an absurd contradiction; it is to say that the individual has returned to virtue without experiencing its necessary and constant influences and effects. In short, the very idea of corrective punishment contradicts the supposition of its eternity: and corrective punishment alone is consistent with perfect wisdom and goodness.

I know that it is common to say, that outraged justice demands the infliction of punishment without regard to correction. It is an abuse of the word. Justice demands nothing which is inconsistent with goodness. What, indeed, is the justice of the Supreme Being, if it be not the designs of his infinite goodness directed by his infinite wisdom, and accomplished by his infinite power?

FALSE PROPHETS.

BY REV. T. D. COOK.

"BEWARE of false prophets." Was there ever a time when this admonition was more necessary than at the present? In this country we claim to be an enlightened people; but does not the *success* which attends the proclamation of

every absurd and ridiculous theory, bearing the name of religion, mock our pretensions, and put reason to the blush? Look at Mormonism, which, so far as its pretensions to a divine origin is concerned, is the greatest absurdity, (if we except Millerism,) that ever engaged the human mind, and still it boasts of its hundred thousand votaries. If this simple fact does not teach us humility,—to speak with caution about our religious attainments as a people, our vain boasting would be heard, if the banner of Mahomet was unfurled from our capitol, and one half the nation should bow assent to the Koran. It may be said, that "the deluded followers of Smith and Rigdon are composed of the *refuse* of the country." Grant it. But even this portion, from their intercourse with society, should be taught to beware of false prophets, and guarded against their vile impositions.

If an individual, whatever may be his pretensions, come to us with a theory that is calculated to diminish our happiness, —to weaken our confidence in God,—to throw doubt and gloom around the final destiny of man,—to make us *miserable*, we are perfectly safe in rejecting his testimony. He is a false prophet,—a corrupt tree, bearing no good fruit,—a thorn, yielding no grapes,—a thistle from which no figs can be gathered.

Adopting this criterion, furnished by our Lord, with what suspicion should we look upon those doctrines which have so long obscured the excellency of the gospel of Christ,—doctrines that envelope the loveliness of the divine character in the dark and repulsive habiliments of cruelty,—that cripple the soaring pinions of hope and foster despair in the human breast? With what energy should we repel their blighting and peace-destroying influence, and cling to the spirit of truth which is the comforter?

There are those who declare that God will cast off forever. And if this sentiment be true, it will fill its believers with joy unspeakable and full of glory. It will comfort them under all the vicissitudes of life,—it will rob death of its terrors and the grave of its gloom. But are these the peaceable fruits of the doctrine alluded to? Alas, no! When the destroyer lays his cold hand upon the object of affection, and robs the cheek of its hue and the eye of its lustre,—when he extinguishes the vital spark that once animated the mortal frame, and we are called to follow the cold and stiffened corse to the silent tomb, what are our feelings there, if we for a moment indulge the painful apprehension that the departed has entered upon a scene of misery which will never

end? We in a moment forget the anguish that naturally flows from the sundering of the ties of affection,—the thought of their interminable wo shoots like a flash of lightning through the fevered brain,—the dark shadows of life-lasting despair gather with fearful violence over the bruised and bleeding spirits, and until hope again triumphs over the bewildering conviction,—sheds her own inextinguishable effulgence over time, death, and eternity, we feel that we are without God, without comfort, and without one lingering desire for a perpetuity of our wretched existence. May we not, then, safely pronounce the promulgators of ceaseless misery false prophets?

There are other prophets in the world,—whether true or false their fruits shall determine,—who loudly predict the speedy overthrow of the gospel, and the arrival of that period when the enlightened mind shall refuse assent to all religion, save the religion of nature,—shall triumph over the prejudices of Christians, and look unappalled and undismayed on the complete and perfect wreck of those hopes which now sustain the soul in affliction, and arm it with fortitude to meet the king of terrors. And these self-styled philosophers,—these self-inspired prophets call upon Christians to give heed to their senseless predictions; to suppress the hope which is as an anchor to the soul, both sure and steadfast, entering into that within the veil, and without chart, compass, anchor, or port in prospect, to embark with them on the troubled waters of universal skepticism! If the spirit of truth is the comforter, their system, if it be true, is of all others the most consoling to the human heart. But I would seriously inquire if there is any comfort to be derived from their views? Is there not perpetual darkness brooding over their minds,—a darkness compared with which the worst form of Christian faith is sunshine and glory? Infidelity boasts of its freedom from the shackles of superstition, but to our apprehension it is the very perfection of superstition! It destroys those faculties of the mind, which credulity only misleads,—it annihilates energies which the latter only impairs.

And what are the consolations of this destroying angel?

> "Ah me! the laurel wreath which murder rears,
> Death nursed and watered with the widow's tears,
> Seems not so foul, so tainted, and so dead
> As waves the night-shade round the skeptic's head."

Beware, then, of false prophets, who come to you in sheep's clothing,—arrayed in their vain philosophy, senseless as it is cheerless,—*absurd as it is false*, for inwardly they are raven-

ing wolves. They would rob man of his highest interests, of his confidence in God, and of communion with the holy spirit of his Son. They would blot out some of the noblest faculties of the human soul, extinguish the bright beaming star of immortality and annihilate the hope, which "springs eternal in the human breast,"—the hope of an "inheritance, incorruptible, undefiled, and that fadeth not away."

Before dismissing this subject, we would remark that there are others, who, with all God's holy prophets, speak confidently of the restitution of all things,—of that period when, the last enemy destroyed and a world reconciled, Jesus shall deliver up his kingdom to God the Father, "*that God may be all in all.*" Are these sentiments productive of peace and joy? Do they reconcile us to all the allotments of Providence, and teach us submission and subserviency to the divine will? Do they light up the pathway to the tomb, dispel the shadows that hover around the vale of death, and pour the light of a glorious immortality upon the mental vision? If the soul perceives the love of God evinced in all the dispensations of his hand,—if from seeming evils, it perceives him

> "Still educing good,
> And better thence again, and better still
> In infinite progression,"

it must constantly breathe forth the Christ-like prayer, "Not my will, but thine, O Father, be done." In sickness, as in health, this will be the language of the heart. Looking beyond the sphere of sorrow and of pain to that clime where immortal vigor reigns, we can bear up under the wasting influence of disease, and rejoice even in tribulation. In the chamber of death, or at the grave of a departed friend, the bleeding heart finds a solace, in looking forward to a reunion, consummated in the kingdom of glory, where partings are no more,—where, enjoying an equality with angels, and transformed into the image of his Son, we shall reap the fulness of joy, in the presence of our God. Nor shall we be dismayed when the gathering shades of death begin to cast their appalling gloom around our pathway. Knowing that the power exerted in effecting our resurrection will ultimately destroy the Destroyer, and deliver the whole creation from the bondage of corruption, into the glorious liberty and endless life of the children of God, we can calmly resign ourselves into his cold embrace,—bid him strike the blow which shall separate us from earth and thus

hasten our arrival home,—to the gates of that city whose maker and builder is God. In this doctrine we find a balm for every wound, a cordial for every fear. It presents the strongest inducements to love God, to obey his requirements, to worship him in spirit and in truth, to trust in his grace, and to rejoice in his salvation. In prosperity, it induces humility; in adversity, resignation; in death, fortitude and triumph.

Are we safe in acknowledging our preference for those servants of Christ, who, with the angel of old, proclaim good tidings of great joy, which shall be to all people. Is the fruit of their system of doctrine "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance?" By presenting to the mind the infinite grace and goodness of God, does it lead to an unfeigned repentance of sin? Most assuredly it does. Besides, it not only leads the guilty soul to the foot of the cross, and prompts the humble prayer, "God, be merciful to me a sinner," but it fosters, invigorates, and sanctifies all its higher endowments. It renders it a meet dwelling for the holy spirit of our God,—warms it with pure and exalted devotion, and continually supplies it with the bread of everlasting life.

THE MISSION OF ADVERSITY.

"He breaketh me with breach upon breach."—Job.

BY REV. J. C. WALDO.

How strange a contradiction is man! Feeble, powerful, vain, glorious, fearful in wonder, and yet fearfully frail! At once the monarch of this lower world, exercising dominion over all that creep, and swim, and fly, and walk, and still the mere creature of circumstances, and in his best earthly estate but as the grass and the *flower* of the grass!

Well, be it so. In view of the seeming discrepancies in the lot of mortals here, and the amazing skill and benevolence displayed in their physical and mental organizations, we may truly consent to their being so; because the wisdom, benevolence, and skill, in these *last*, are our vouchers, that what hath a contrary appearance in the *first* is equally wise,

skilful, and benevolent, though not so perceptible at the moment by the present vision. The cold and frost in the latter spring-time, which cause the heart of the husbandman to fail, fearing that the promise of *harvest*, as well as seed-time, may not be verified, are often blessings disguised, sent on a mission of benevolent works, to impart to the luxuriant and tender plants solidity and strength, which they could by no other means acquire, and without which they would be poorly prepared to withstand the rude buffetings of storms and tempestuous elements, and to bear up, unbending, the abundance of the ripened grain in the golden autumn.

Who, of all the sons of men, have proved the most valiant and serviceable to humanity, in those conflicts through which she hath struggled up the steep and rugged path of improvement? Those whose lives have ever been regaled by the clear sunshine and balmy dews of a constantly propitious future? Nay,—but rather such as have found their lot amidst the sunshine and the storm,—upon whose souls the darkling tempest has lowered, and the stern waves of adversity have broken, "*breach upon breach.*" The pampered lap of luxury has given birth to little enterprize,—little real talent,—little sterling genius,—little true greatness and goodness,—and *less* morality and virtue. *These* are quarried from the granite rock, by the thunder's power,—hewn from the flinty crags by the lightning's blasts,—the conflicting and rending elements,—the war of the passions,—and the hard grindings of the barbed features of life.

The kingdom of heaven is won through *great* tribulation. So is every other kingdom worth possessing. Our dearest treasures are dearest bought; and they are *mostly* dear *because* they are dearly bought. "*Breach upon breach*" God's servants are *broken* into the path of high, honorable, and glorious duty. Were they called to this high and responsible service without these qualifications, poorly, we opine, would they endure the burthen and heat of the day, and poorly report themselves at eventide. Know, then, that whom the Lord loveth he chasteneth,—whom the Lord would exalt he humbleth,—whom the Lord would raise to stations of pre-eminent usefulness and patient performance of glorious service, in the wide fields of human improvement, he first graduates at the school that *proves* men's souls,—ADVERSITY.

It was not an idle, fortuitous chance that the Son of God, our great exemplar and glorious Saviour, was a man of sorrows. The everlasting principles of our salvation were

wrought in him by the stern hand of adversity. The temporal salvation which we as a nation enjoy was wrought out of our fathers by the triune trials,—oppression, wrong, and suffering. The benefits bestowed upon the world by her greatest benefactors, whether from the field of mortal conflict, the cabinet, the pulpit, the workshop, or from whatever department of the vast warehouse of human progress, were not found in the cradle of unambitious ease,—were not plucked on beds of indolent indulgence, nor on the banks of placid streams, ornamented with flowers; nay, but on the waves of turbulent and contending oceans, the beetling crags, the rugged steeps, the mountain passes, the deep ravines, the gloomy morasses, and the pathless wildernesses of this discipline and trial life.

It were false eulogium to say, he hath conquered, that had never personally struggled in an engagement,—that he had overcome who had never known a conflict, or felt oppression, —that he had been saved by a patient endurance to the end, who had *floated* down the current, rather than wrought his way to life and glory against the commingling tides of adverse human affairs. Victory cannot exist where no battle has been fought. Triumph were absurd, if no scenes of trial and affliction had been endured and passed.

The disciple of Jesus should be as emulous of his sufferings for righteousness' sake, as is the veteran soldier of his wounds, broken sabres, and battle-scars. These are the insignia of his calling,—the vouchers of his loyalty and bravery,—the earnest of his sceptre and his crown. In a company of surviving heroes of the Revolution, where the recital of deeds of noble daring, peril, and escape lead on the thrilling converse, he would be most strangely out of place and embarrassed who had no trophy to exhibit,—no bayonet-scar, no bullet-sign, or tale of dauntless bravery to show or rehearse. He could not contribute his quota of the entertainment, nor participate fully, in either the interests or honors of the occasion. Know, then, could we arrive at the kingdom of heaven through any other than the *appointed* way,—*tribulation*, we should appear without regalia,—without the wedding garment,—without the heraldry of the order. If we bore not the scars gathered on the trial-battle-fields of mortal suffering, we could not hail the blessed company as brethren, nor lay claim to their rewards and glory. I fear me, their captain might say to us, "Depart, I know you not." But, thanks for a better hope, for an apostle assures us that of

such chastisements as maketh us sons, and give a passport to that kingdom, "*all are partakers.*"

It was once decided to the acceptance of the Son of God, that he would love *most* to whom *most* had been forgiven. So may we decide that they will be happiest who have endured most. And is it not a philosophical decision? We enjoy by contrast. They, then, whose condition in the kingdom shall form the strongest contrast with their condition here, will be most sensible of their salvation, and raise the song of thanksgiving the most cheerfully and triumphantly. Could we rise to that life which shall know nought of the sorrows of this, without having experienced the conflicts and trials of mortality, should we realize its blessedness, suitably appreciate and be properly thankful for it? Nay, these are the golden harvests, the precious rewards, the "eternal weight of glory," arising from our experience,—dear-bought, indeed, but doubly dear and precious on that account. These are the sheaves, the products of those seeds we sowed in tears. These are the advantages which nought else but the fruit of the Tree of Knowledge could yield. These constitute that blissful Canaan, which can only be gained by a passage through the wilderness, and over the dark waters of Jordan.

When that fond and anxious mother besought her compassionate Master, in behalf of her two sons, that they might fill the first two seats in his kingdom, he answered, "Ye know not what ye ask. Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" They answered, "We are able." He replied, "Ye shall indeed drink of the cup that I drink of, and be baptized with the baptism that I am baptized with." Here Jesus implies that their stations in his kingdom would be nearest his own, whose sufferings for that kingdom's sake were next to his. The cup and baptism of Jesus!—the cup of sorrows and the baptism of tribulation! "Know ye not," says Paul, "that as many of us as were baptized unto Jesus Christ were baptized *into* his death?" Hence he exclaims, "I die daily." "For thy sake we are killed all the day long." We are "made perfect through sufferings."

The disciples *did* drink of their Master's cup, and were baptized with kindred sufferings. They were "*broken*" into that arduous service of truth, righteousness, and humanity, "*breach upon breach,*" patiently enduring till death the full measure of this world's wrongs. But with every "*breach*" they acquired fresh energy, firmness of purpose, nerve of

soul, and renewal of strength to fight the good fight of faith, day by day. This same faithful soldier avers, that the true disciple not only drinks from the cup of his Lord, and is baptized with his baptism, but is *crucified* with him also. It is verily so. The faithful soldier of the cross can show in his hands and his feet the prints of the nails, and in his side the scar of the spear, that mangled the body of his victorious chief! These will be the seals of his acceptance, and the titles to his heirship with Christ, to immortal triumph and glory. "Where is boasting, then?" Answer,—*It is here*, in the cross of Christ. Well did the apostle say, "*We glory in tribulations also.*"

We are presumptuous in the expectance of sharing the Saviour's crown, if we have not wrought with him for humanity, bearing, as good soldiers, the heat of the day of conflict,—if our souls have not travailed with his in the vale of tears for the deliverance of the world from sin. He is honored of God, who is invited to drink from this cup with his blessed Son, and is baptized with his baptism of sufferings for truth's and virtue's sake. And we *do* drink from that honored cup, and are baptized with that sanctifying baptism, whenever the afflictions of our heavenly Father's love are laid upon us.

Happy is he who can say of the righteous Judge of all, "*He breaketh me with breach upon breach,*" for the sake of his Son who died for us, "for great is his reward in the kingdom of heaven;" and truly hath such an one realized that the merciful God "wounds to heal, and kills to make alive." And how hath the Father dealt with such of his children? He hath but placed to their lips the cup of their divine Lord and Master, and exhibited to them his baptismal robes, inviting them to drink and be baptized with their Saviour. The voice of that blessed Saviour is now crying, aloud to this generation, saying, "Can ye drink of the cup that I drank of, and be baptized with the baptism that I was baptized with?" God grant there may come a hearty response from *all*, as with the voice of one man, answering, WE ARE ABLE! and may that cup and that baptism work in us the same peaceable, submissive, and sanctifying fruits which they wrought in the Son of God.

guilty person may be sentenced to a severer punishment than the extent of his guilt merits.

Now the civil magistrate, who holds the pardoning power, standing aloof from all the influences which may be brought to bear upon judges and jurors, is supposed to be capable of considering more dispassionately the nature and circumstances of the case;—to look more at the *equity* of it than perhaps the strict letter of the law would allow to those who sat upon the trial; and where, in his deliberate judgment, an individual has been *unjustly* condemned, it is his duty to reverse the decision, and either to modify the punishment, or to set the accused free. Such is the nature of the pardoning power vested in civil rulers; *and its exercise, in every instance, is based upon the presumption that the condemned is adjudged to a punishment he does not merit, or to more punishment than he merits.*

Now is this in any sense like the pardoning power exercised by the Supreme Being? Clearly not. It is from no punishment to which we have been condemned, either justly or unjustly, that he releases us. No. The language of the Saviour, when he poured out the cup, on the eve of his crucifixion, was, "This is my blood of the New Testament, which is shed for the REMISSION OF SINS." And such is the uniform language of the Christian revelation.

If I have made it apparent that punishment and forgiveness cannot, on the common hypothesis, be reconciled with each other, nor with the Scriptures, we may now be prepared to enter on the proper explanation of the subject.

First. I assume, as a position not to be disputed, the fact so uniformly declared in the Scriptures, that "every man shall be rewarded according to his deeds,"—that "every transgression shall receive a just recompense of reward,"—that, "though hand join in hand, the wicked shall not go unpunished." This fact I consider undeniable. It has no contingences,—no conditions. Neither cunning, nor hypocrisy, nor sorrow, nor penitence can avail any thing for the past. For the future, sorrow, penitence, faith, hope, may do much,—may do everything, indeed; but for the past, nothing. God will by no means clear the guilty. The soul that sinneth, it shall die.

Admitting the unconditional truth of these assertions, what must be the character of the punishment, that it may be fully executed, and yet be consistent with forgiveness to the penitent? Evidently not endless; for that would exclude the possibility of forgiveness. It must, then, of necessity, be

limited, and must attend upon the commission of sin as an inseparable consequence. That is, sin and punishment must be connected as cause and effect; the one following the other as inevitably as pain follows the wounding of the flesh; or as drunkenness follows the excessive use of alcohol.

Every person,—at least every person of mature age,—knows from his own experience and from daily observation, that though all our faculties and propensities were given for benevolent purposes,—to be sources of happiness, yet that an abuse of them produces invariably opposite results. The eye, for instance, opens to the mind innumerable objects of pure and exquisite delight; but if this organ be constantly employed in beholding low, coarse, and sensual objects, it is prostituted to a use that, so far from ministering pure delight to the mind, pollutes and brutalizes it. So of the taste, which is a source of true and healthful enjoyment; but when given up to gluttony and intemperance, it becomes merely a medium of beastly indulgence. The faculty of speech, which, of all faculties, perhaps, contributes most to the higher pleasures of existence, is oftentimes, in its abuse, productive of many of our greatest miseries. And so with thought, imagination; and so also with the affections and passions, and all our powers, mental, moral, and physical. Rightly controlled and directed, there is no one of them that may not minister to our happiness; unworthily employed, there is no one of them that may not sink us in shame and ruin.

Now no one will question that these different effects which attend upon us, as we worthily or unworthily employ our powers, are the result of an established and universal law of our nature,—a law ordained by God; and that the *design* in causing these separate effects to attend upon our conduct, is, on the one hand, to incite us to a right use of our powers; and on the other, to guard against their continued abuse. *The proper use of these powers is what I understand by virtue. The abuse of them is what I understand by vice.* By the pleasures which attend upon the former, I understand *the rewards of virtue.* By the miseries consequent upon the latter, I understand *the punishment of sin.* Now these being, respectively, the invariable results of our conduct; and being, moreover, results which follow from the established laws of God,—are they not just as much *divine* rewards and *divine* punishments, as if they resulted from his special agency, instead of his general laws? They are, clearly so. The plant that buds and blossoms in the ordinary course of vegetation, is no

no! Not only to the coming existence, and to the great work for man which is to be accomplished there, but to the Present,—here while we are tabernacled in the flesh, here in the midst of this life's struggles, and temptations, and sins—to the Present, do these things, and all that Christ said, and suffered, and did, bear direct and momentous relations. Christ lived and died not only that we might have the assurance and hope of a perfect redemption hereafter, but that we might have the model of a True and Perfect Life here, and feel ourselves, by the power of his example, drawn into it. He lived and died, indeed, that we might be, in some degree, redeemed here; that we might here be instructed in Truth and Duty, and be filled with strong and holy purpose to be faithful; that we might be called away from flesh and sense, from pursuits unworthy of immortal, spiritual beings, and live no more for the world and for sin, but, like him, for God and Truth, for Humanity and Heaven.

This we every where learn from the current of the New Testament inculcations. Paul, particularly, enforces this idea in a very direct and explicit manner upon us. He says to the Corinthians,* "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all that they which live should not henceforth live unto themselves, but unto him who died for them and rose again." Here we have the apostle bearing most emphatic testimony that the death of Christ has, not an incidental or secondary, but a direct and immediate relation to the Present and the Life we now live,—as direct and immediate as to the Future; that that death took place, indeed, not merely that man might be saved hereafter, but that he might be led to give up all sensual and selfish living here, be called away from things low and grovelling, and be led, in earnest strivings after the divine image, to live for Christ, in obedience to his precepts, and in the developement of that spirituality in which man finds his glory, and in the possession of which he is the child of God. Like inculcations are continually met in the New Testament.

We regard this as an important subject,—important in every view which can be taken of it, and especially in its practical bearings. Men need to feel more the importance of this Life,—the necessity and importance of having it well directed, Christ-like, true. It is well, indeed, that they should think much of the Future; that they should yearn in

* 2 Cor. v, 14, 15.

spirit after its rest, and freedom, and peace; that they should look up thither from out the tears, and clouds, and pains, and sufferings of this world, and feel their hearts gladdened in the assurance and hope of their inheritance there. But this is well chiefly, only as it tends to make Life here truer, more spiritual, and more divine; only as it tends to chasten, and refine, and elevate the soul. Communion with heaven, in the exercise of just conceptions concerning it, has this tendency, for the same reason that one's associations do much towards determining his character. When, however, men think of the Future and not of the Present,—when their anxiety to get to heaven there swallows up their desire to live truly here, or when they conform to the outward law of Right here only as a necessary condition to make sure their salvation there, then it ceases to be well that they should think of the Future. Coleridge makes the remark that "as there is a worldliness, or the *too-much* of this life, so there is *another-worldliness*, or rather *other-worldliness*, equally hateful and selfish with *this-worldliness*." The remark is true. And we believe it is because there has been so much of this *other-worldliness*,—because this has been so generally recognized as the great and all-important principle of Christian action, without the recognition of which all true living is worthless, that there has been in the Christian world so little of the fruits of Christian holiness. The importance and worth of a true life, in itself considered, and the labors of Christ to bring men into such a life, have been overlooked, and men have cared, as we have before said, not how to live truly here, but only how to escape the pains of hell hereafter, or, caring not for this, have been utterly indifferent and reckless. We repeat, then, the subject of this article is important because of its tendency to make men feel the importance of the life we now live, and the necessity of its being high-aimed and true. For how could these things fail to be felt, if men realized that it was for us in this existence, as well as in another,—to give this existence a right direction, and to make us pure and holy here, that Christ spake, and labored, and died! Surely, the thought of this as one of the great purposes of Christ's sacrifices and sufferings would impress man with the importance of a holy life; and oh, there would not, could not, as now, be so many indifferent minds and cold hearts; so many lives given to earth and vanity, undirected by Christian principle and unchastened by the Christian spirit; so many who go into the world and forget God, Christ, every thing save selfish interest and fleeting pleasure.

IDENTITY OF CHRISTIANITY WITH UNIVERSALISM.

BY REV. SEBASTIAN STREETER.

CHRISTIANITY and Universalism are substantially the same, the principles of the one involving those of the other. In the present article, the attention of the reader will be called to the illustration of this position. Unless the truth of it can be fairly sustained, no one, it is readily admitted, can rationally espouse, and give his support, to the latter sentiment.

The former no enlightened Christian can ever abandon. It is the paramount blessing of existence, the chief good of man. Take this from the follower of Jesus, and every other system and object, even being itself, is reft of its principal value. The highest and most cherished possession of earth sinks at once to a mere trifle, dwindles down to utter insignificance.

Christianity is truly incomparable in worth, inasmuch as its grasp of good to its subjects is all comprehensive. Its lofty and benevolent mission embraces the interests and the destiny of man's whole existence, of time and of eternity. Hence, until we are satisfied, beyond a reasonable doubt, that there is no dissonance between the principles and aims of Universalism, and those of pure Christianity, we cannot, without obvious inconsistency, give our support to the former. Is there, then, any dissonance between them? Are they antagonistic with respect to each other? Many, I am aware, whose sincerity and piety I would by no means call in question, suppose they are. They have been made to believe that the profession of Universalism is utterly inconsistent with that of Christianity, on account of the discrepancy between the principles, tendency and results of the two systems, if two they may be called. But may not these honest brethren be mistaken? They surely may. Such a thing, to say the least, is within the limits of possibility. "To err is human," and they have not risen above this common lot of humanity, at least, they have exhibited no proofs of such a felicitous elevation.

Now the truth of the case, I have no doubt, is directly the reverse of the conviction to which I have here referred. There are many considerations which tend to evince this fact, a few of which I will mention. And,

1. There is a striking similarity between the two systems with respect to the date of their origin. Many, I have no *doubt, very honestly* believe that the doctrine of the salva-

tion of all men is a thing of quite recent date, one merely of yesterday. This, however, is not true. Universalism, so far as its principles and aims are concerned, is as old as the gospel itself. Its birth was with that of this great dispensation of God's mercy to man.

This is evident from the fact, that, in promulgating the fundamental truths of Christianity, Christ and his apostles expressed, with equal clearness and force, the essential elements of Universalism. All, it would seem, must be aware of this, who have read the New Testament with proper care, and free from the dominion of sectarian bias. When the advocates of universality wish to express their sentiments in the most direct and forcible terms, they uniformly employ the exact language of revelation; and when they do this, they are understood, even by partialists themselves, as teaching their own distinguishing opinions.

It is a consideration also, which goes to substantiate the fact, that the origin of Universalism was coeval with that of Christianity, that several of the most renowned among the early fathers openly advocated this doctrine, and without subjecting themselves to censure by the church.

Indeed, this theory of the gospel was not deemed a heresy, and made the subject of ecclesiastical anathema, till about the fifth century. The probability is that, down to that time, it was a prevailing sentiment throughout the Christian commonwealth.

2. There is a remarkable affinity between the two systems, with respect to the opposition they have encountered, and their signal triumph over it. From their very infancy, a formidable war was waged, and has been resolutely prosecuted against both, and yet neither of them has fallen, nor is likely to fall. Each is celestial and eternal, and has, therefore, lived and prospered in despite of all its enemies, while age after age has rolled onward, and carried with it its peculiar productions and institutions.

The tooth of time has gnawed away the deepest foundations of human greatness and glory, and the proudest monuments of mortal skill. Thrones have arisen upon thrones demolished; dynasty has succeeded dynasty; churches have started into life and crumbled away; orthodoxy in one age has been heterodoxy in the next; creed after creed has been honored and disgraced; but Christianity has lived amid the general ruin, and Universalism has lived and triumphed with it. Hence with respect to success against opposition, Christianity and Universalism are marked by a strong resemblance, and may be considered as identified one with the other.

3. There is an essential sameness in the nature and extent of the fundamental principles upon which the two systems are founded. They rely not upon the puny arm of man; but upon God, upon the infinity of his perfections, upon his unerring wisdom; his omnipotence; his pure and measureless goodness.

They both rest upon the sublime fact, that "the Lord is good unto all, and his tender mercies are over all his works," and will "endure forever." That Christianity is based upon the broadest and purest benevolence, no one, in the least acquainted with it, will pretend to deny; nor can it be questioned that the same is true with respect to the great theory of universal salvation. Hence, in regard to the nature and extent of their principles, Christianity and Universalism are essentially identified, are seen to be one and the same thing.

4. Universalism and Christianity both teach that the love of God to man is not an ordinary social affection; but a peculiarly deep and enduring sentiment, and one too of a peculiar character, that of the love which a father bears to his own children. This fact clothes the Divine love with a power and trust-worthiness peculiar to itself. It presents it to the view and acceptance of man, as parental love, carried up to perfection, to infinity; and, therefore, as free from all fickleness, weakness, or possibility of ever coming to an end.

No fact can be plainer, none more incontrovertible, than that Christianity distinctly and most impressively inculcated the great doctrine of the universal and eternal paternity of God. "Call no man upon earth father," said Jesus to his disciples, and to the multitude, "for one is your Father in heaven." Here God is declared, by the divine Teacher himself, to be no less the Father of the multitude, composed as it was of both Jews and Gentiles, than of his own disciples, who had forsaken all to follow him. The gospel also requires all men every where to pray; and to say, when they do pray, "Our Father, which art in heaven."

Now these are precisely the teachings and the requisitions of Universalism upon this point of doctrine. With respect, therefore, to the paternity of God, pure Christianity and the system of the common salvation, are substantially one and the same.

5. With regard to the essential brotherhood of mankind, the gospel of Jesus and the theory of faith held by Universalists, are marked by a most obvious identity. In the cases already referred to, the great truth of the common fraternity *of human beings is* expressly laid down.

"Call no man upon earth father; for one is your Father in heaven, and all ye are brethren." "When ye pray, say Our Father, which art in heaven." These things, let it not be forgotten, were said by Jesus, "to his disciples, and to the multitude;" and do not all know that they are literally the teachings of Universalism? Are not Christianity, then, and Universalism, inseparable from each other in regard to the grand doctrine of man's fraternal relation to his fellow-man, no less than in that of the filial relation of all men to the infinite and immortal Being who made them?

6. Universalism and Christianity ascribe the same character and office to the Lord Jesus Christ. They both teach that he is the Son of God," and "the head of every man." They both hold him up to the view of the sinful and the helpless, every where, as "the Saviour," not of a sect, nor of a party, nor of any select portion of the human race; but "of the world," the whole world; as "the Lord of life and of glory," who shall "subdue all things to himself," and reconcile them to God by the blood of his cross.

How plain it is, then, that in this view of the two systems, there is the most perfect resemblance, one which obviously identifies them as one, and which cannot be found between Christianity, as defined by the New Testament, and any partialist theory ever propagated in the world?

7. Universalism and Christianity are identical with respect to their great practical aims. They both seek to subdue the whole man, and the whole race of men, to God, and to duty, and to happiness. Their object is to curb the turbulence of passion; to open the eyes of the understanding; to purify the heart; to perfect the character and spiritual condition of Universal man. In a word, their paramount aim is, to constrain every human being to love God with all his heart, and his neighbor as himself.

8. I can only add, in conclusion, that the two systems are identified by the view they present of the final destiny of man. They agree in representing him as a candidate for immortality. They with one voice, teach the great doctrine of the resurrection of our entire race from the dead to a spiritual, incorruptible and interminably happy life.

Such are a few of the evidences of the identity of Universalism with Christianity. Let them be carefully pondered by all, whose eye they may meet. And in view of them, let every Universalist firmly resolve to hold fast the profession, the practice, and the glorious hopes of his most holy faith.

designed to make existence on the whole a blessing to all on whom he has bestowed it. If he is perfectly wise, he must have adopted the best method for securing such a result. If he is infinitely powerful, he must be able to guard against every circumstance which might defeat his purposes, and he must finally and inevitably accomplish them. These deductions appear to me to be drawn directly from the unquestioned premises, and to be as sure and sublime as the holy attributes which furnish them. How can a Being who is goodness itself, form a creature who shall be even liable to everlasting wretchedness, and curse it with a life, which, with the exception of a mere point or two of time on this earth, may be to it an agonizing and intolerable burthen forever? It is impossible. And if he intends the happiness of every creature, and yet that happiness is not at last effected, he must be deficient in wisdom and power; deficient in wisdom to plan the means, and in power to produce the end. Should it be asked, why there is any pain or suffering whatever in the world; why all men are not formed to be always and entirely happy without any liability to sin or misery; the answer is, that the scheme of Providence is evidently progressive, and we are bound to believe it the best which could have been adopted; that we see pain followed in many instances by the most beneficial consequences, and should conclude that under the administration of Omniscience this will be its final and invariable result; and that so long as there is a great and ever-increasing preponderance of happiness in the existence of every individual, the gift of existence must be to every one an inestimable blessing. Should it be said, on the other hand, that the very principle that a certain proportion of evil is conducive to the greatest degree of happiness, may demand the eternal misery of some in order to secure the greatest general good,—it is answered, that it is impossible to conceive how the infinite misery of the majority is to bring about the greatest sum of felicity; and further, that if the system of providence does not tend to the ultimate good of all, it is not a perfect or a merciful system; and if there is a single person whose existence is on the whole miserable, the Creator is to that person a partial and malignant being; for, what is it to him that the rest of creation are happy so long as he can never share their happiness. Happiness cannot be of this transferable nature. That God may be infinitely good, he must be good to every creature whom he has made; and he cannot be good to every creature if he even places one of them in danger of everlasting misery. From the ac-

soul, and renewal of strength to fight the good fight of faith, day by day. This same faithful soldier avers, that the true disciple not only drinks from the cup of his Lord, and is baptized with his baptism, but is *crucified* with him also. It is verily so. The faithful soldier of the cross can show in his hands and his feet the prints of the nails, and in his side the scar of the spear, that mangled the body of his victorious chief! These will be the seals of his acceptance, and the titles to his heirship with Christ, to immortal triumph and glory. "Where is boasting, then?" Answer,—*It is here*, in the cross of Christ. Well did the apostle say, "*We glory in tribulations also.*"

We are presumptuous in the expectance of sharing the Saviour's crown, if we have not wrought with him for humanity, bearing, as good soldiers, the heat of the day of conflict,—if our souls have not travailed with his in the vale of tears for the deliverance of the world from sin. He is honored of God, who is invited to drink from this cup with his blessed Son, and is baptized with his baptism of sufferings for truth's and virtue's sake. And we *do* drink from that honored cup, and are baptized with that sanctifying baptism, whenever the afflictions of our heavenly Father's love are laid upon us.

Happy is he who can say of the righteous Judge of all, "*He breaketh me with breach upon breach,*" for the sake of his Son who died for us, "for great is his reward in the kingdom of heaven;" and truly hath such an one realized that the merciful God "wounds to heal, and kills to make alive." And how hath the Father dealt with such of his children? He hath but placed to their lips the cup of their divine Lord and Master, and exhibited to them his baptismal robes, inviting them to drink and be baptized with their Saviour. The voice of that blessed Saviour is now crying aloud to this generation, saying, "Can ye drink of the cup that I drank of, and be baptized with the baptism that I was baptized with?" God grant there may come a hearty response from *all*, as with the voice of one man, answering, WE ARE ABLE! and may that cup and that baptism work in us the same peaceable, submissive, and sanctifying fruits which they wrought in the Son of God.

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This is evident from the fact, that, in promulgating the fundamental truths of Christianity, Christ and his apostles expressed, with equal clearness and force, the essential elements of Universalism. All, it would seem, must be aware of this, who have read the New Testament with proper care, and free from the dominion of sectarian bias. When the advocates of universality wish to express their sentiments in the most direct and forcible terms, they uniformly employ the exact language of revelation; and when they do this, they are understood, even by partialists themselves, as teaching their own distinguishing opinions.

It is a consideration also, which goes to substantiate the fact, that the origin of Universalism was coeval with that of Christianity, that several of the most renowned among the early fathers openly advocated this doctrine, and without subjecting themselves to censure by the church.

Indeed, this theory of the gospel was not deemed a heresy, and made the subject of ecclesiastical anathema, till about the fifth century. The probability is that, down to that time, it was a prevailing sentiment throughout the Christian commonwealth.

2. There is a remarkable affinity between the two systems, with respect to the opposition they have encountered, and their signal triumph over it. From their very infancy, a formidable war was waged, and has been resolutely prosecuted against both, and yet neither of them has fallen, nor is likely to fall. Each is celestial and eternal, and has, therefore, lived and prospered in despite of all its enemies, while age after age has rolled onward, and carried with it its peculiar productions and institutions.

The tooth of time has gnawed away the deepest foundations of human greatness and glory, and the proudest monuments of mortal skill. Thrones have arisen upon thrones demolished; dynasty has succeeded dynasty; churches have started into life and crumbled away; orthodoxy in one age has been heterodoxy in the next; creed after creed has been honored and disgraced; but Christianity has lived amid the general ruin, and Universalism has lived and triumphed with it. Hence with respect to success against opposition, Christianity and Universalism are marked by a strong resemblance, and may be considered as identified one with the other.

skilful, and benevolent, though not so perceptible at the moment by the present vision. The cold and frost in the latter spring-time, which cause the heart of the husbandman to fail, fearing that the promise of *harvest*, as well as seed-time, may not be verified, are often blessings disguised, sent on a mission of benevolent works, to impart to the luxuriant and tender plants solidity and strength, which they could by no other means acquire, and without which they would be poorly prepared to withstand the rude buffetings of storms and tempestuous elements, and to bear up, unbending, the abundance of the ripened grain in the golden autumn.

Who, of all the sons of men, have proved the most valiant and serviceable to humanity, in those conflicts through which she hath struggled up the steep and rugged path of improvement? Those whose lives have ever been regaled by the clear sunshine and balmy dews of a constantly propitious future? Nay,—but rather such as have found their lot amidst the sunshine and the storm,—upon whose souls the darkling tempest has lowered, and the stern waves of adversity have broken, "*breach upon breach.*" The pampered lap of luxury has given birth to little enterprize,—little real talent,—little sterling genius,—little true greatness and goodness,—and *less* morality and virtue. *These* are quarried from the granite rock, by the thunder's power,—hewn from the flinty crags by the lightning's blasts,—the conflicting and rending elements,—the war of the passions,—and the hard grindings of the barbed features of life.

The kingdom of heaven is won through *great* tribulation. So is every other kingdom worth possessing. Our dearest treasures are dearest bought; and they are *mostly* dear *because* they are dearly bought. "*Breach upon breach*" God's servants are *broken* into the path of high, honorable, and glorious duty. Were they called to this high and responsible service without these qualifications, poorly, we opine, would they endure the burthen and heat of the day, and poorly report themselves at eventide. Know, then, that whom the Lord loveth he chasteneth,—whom the Lord would exalt he humbleth,—whom the Lord would raise to stations of pre-eminent usefulness and patient performance of glorious service, in the wide fields of human improvement, he first graduates at the school that *proves* men's souls,—ADVERSITY.

It was not an idle, fortuitous chance that the Son of God, our great exemplar and glorious Saviour, was a man of sorrows. The everlasting principles of our salvation were

wrought in him by the stern hand of adversity. The temporal salvation which we as a nation enjoy was wrought out of our fathers by the triune trials,—oppression, wrong, and suffering. The benefits bestowed upon the world by her greatest benefactors, whether from the field of mortal conflict, the cabinet, the pulpit, the workshop, or from whatever department of the vast warehouse of human progress, were not found in the cradle of unambitious ease,—were not plucked on beds of indolent indulgence, nor on the banks of placid streams, ornamented with flowers; nay, but on the waves of turbulent and contending oceans, the beetling crags, the rugged steeps, the mountain passes, the deep ravines, the gloomy morasses, and the pathless wildernesses of this discipline and trial life.

It were false eulogium to say, he hath conquered, that had never personally struggled in an engagement,—that he had overcome who had never known a conflict, or felt oppression, —that he had been saved by a patient endurance to the end, who had *floated* down the current, rather than wrought his way to life and glory against the commingling tides of adverse human affairs. Victory cannot exist where no battle has been fought. Triumph were absurd, if no scenes of trial and affliction had been endured and passed.

The disciple of Jesus should be as emulous of his sufferings for righteousness' sake, as is the veteran soldier of his wounds, broken sabres, and battle-scars. These are the insignia of his calling,—the vouchers of his loyalty and bravery,—the earnest of his sceptre and his crown. In a company of surviving heroes of the Revolution, where the recital of deeds of noble daring, peril, and escape lead on the thrilling converse, he would be most strangely out of place and embarrassed who had no trophy to exhibit,—no bayonet-scar, no bullet-sign, or tale of dauntless bravery to show or rehearse. He could not contribute his quota of the entertainment, nor participate fully, in either the interests or honors of the occasion. Know, then, could we arrive at the kingdom of heaven through any other than the *appointed* way,—*tribulation*, we should appear without regalia,—without the wedding garment,—without the heraldry of the order. If we bore not the scars gathered on the trial-battle-fields of mortal suffering, we could not hail the blessed company as brethren, nor lay claim to their rewards and glory. I fear me, their captain might say to us, "Depart, I know you not." But, thanks for a better hope, for an apostle assures us that of

such chastisements as maketh us sons, and give a passport to that kingdom, "*all are partakers.*"

It was once decided to the acceptance of the Son of God, that he would love *most* to whom *most* had been forgiven. So may we decide that they will be happiest who have endured most. And is it not a philosophical decision? We enjoy by contrast. They, then, whose condition in the kingdom shall form the strongest contrast with their condition here, will be most sensible of their salvation, and raise the song of thanksgiving the most cheerfully and triumphantly. Could we rise to that life which shall know nought of the sorrows of this, without having experienced the conflicts and trials of mortality, should we realize its blessedness, suitably appreciate and be properly thankful for it? Nay, these are the golden harvests, the precious rewards, the "eternal weight of glory," arising from our experience,—dear-bought, indeed, but doubly dear and precious on that account. These are the sheaves, the products of those seeds we sowed in tears. These are the advantages which nought else but the fruit of the Tree of Knowledge could yield. These constitute that blissful Canaan, which can only be gained by a passage through the wilderness, and over the dark waters of Jordan.

When that fond and anxious mother besought her compassionate Master, in behalf of her two sons, that they might fill the first two seats in his kingdom, he answered, "Ye know not what ye ask. Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" They answered, "We are able." He replied, "Ye shall indeed drink of the cup that I drink of, and be baptized with the baptism that I am baptized with." Here Jesus implies that their stations in his kingdom would be nearest his own, whose sufferings for that kingdom's sake were next to his. The cup and baptism of Jesus!—the cup of sorrows and the baptism of tribulation! "Know ye not," says Paul, "that as many of us as were baptized unto Jesus Christ were baptized *into* his death?" Hence he exclaims, "I die daily." "For thy sake we are killed all the day long." We are "made perfect through sufferings."

The disciples *did* drink of their Master's cup, and were baptized with kindred sufferings. They were "*broken*" into that arduous service of truth, righteousness, and humanity, "*breach upon breach,*" patiently enduring till death the full measure of this world's wrongs. But with every "*breach*" they acquired fresh energy, firmness of purpose, nerve of

and renewal of strength to fight the good fight of faith, by day. This same faithful soldier avers, that the true ple not only drinks from the cup of his Lord, and is bap- with his baptism, but is *crucified* with him also. It is y so. The faithful soldier of the cross can show in his s and his feet the prints of the nails, and in his side the of the spear, that mangled the body of his victorious ! These will be the seals of his acceptance, and the to his heirship with Christ, to immortal triumph and . "Where is boasting, then?" Answer,—*It is here,* e cross of Christ. Well did the apostle say, "*We glory ibulations also.*"

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CHRIST'S RELATION TO THE PRESENT.

BY REV. E. G. BROOKS.

THAT Christ's coming has relation, important, momentous relation to the Present as well as to the Future,—to the Life we now live as well as to the Perfect Redemption for which we hope in the Life to come, is a fact made abundantly evident from the whole current of Scripture teachings in reference to the subject. And yet, as we look abroad into the Christian world, we find that the mission and death of Christ, in all their direct and important relations, are referred entirely to the Future, and, in many instances, can hardly be said to be recognized as bearing upon the Present at all. Instead of thus recognizing any direct relation of Christ to the Present, or the work of redemption and progress to be performed by him in the soul through faith here and now, we find men straining themselves to the utmost in looking on the next world, and at the fate of the soul there, as the scene and the point to which Christ's mission and death primarily and chiefly refer, and, when they have repented and believed, and thus, in their opinion, made sure their salvation hereafter, thinking they have nothing further to do, no farther occasion of concern. The Future is thus made the great gulf which swallows up all thought, all significance of faith, all reference of Christ's holy life and sublime death, while the Present is overlooked as of little importance. Men think of the Future and how, through what Christ has done, they may get to heaven there, and neglect the Present, and gospel duty, and faithfulness, and purity,—the right discipline of their affections, and the proper regulation of their lives; they neglect to enter into heaven here.

What the error thus suggested sprung from, it is by no means difficult to determine. It originated in the gross and semi-material views of salvation which have prevailed; and these, again, originated in the erroneous conceptions entertained of the nature of the atonement. The things which have been regarded in the Christian world as the chief subjects of dread, and as the evils from which most men need escape, are, the anger of God and the flames of an ever-burning wo. Sin and its darkening and damning work in the *soul,—sin, selfishness*, debased and unholy affections, sen-

sual and corrupt attachments, these, and their dreadful ministry of ruin and wretchedness in the heart, the burning hell which they kindle and keep glowing there, have been forgotten, and men have thought, if they could escape the overhanging vengeance of God, and a hell of outward burnings in the next world, they had nothing else to dread from which to desire escape. Hence the coming and atonement of Christ have been regarded as designed to placate God, and not to make man at one with him; and the gospel has been thought to be that, by faith in which man may become a partaker of God's purchased favor, and not as a means of sanctifying and saving the soul. Salvation, therefore, has been regarded as the deliverance which the atonement was thus designed to purchase, and which faith in the gospel is thus the means to secure, from the wrath of God and the shrieks and woes of hell, and not a deliverance of man from himself; from undisciplined and unsanctified passions and lusts; from selfishness; from the burnings of an abused conscience, and the remonstrances of a trampled and neglected spirituality. It has thus been regarded as deliverance from an outward evil, and entrance upon the enjoyment of an outward good, and not deliverance from sin and an entrance upon a growth in purity, knowledge, love; in a spiritual and divine life in Christ's image. Hence men have turned their thoughts to Jesus as an outward deliverer; have looked to the Future as the place where the evils from which they need deliverance exist, and where, therefore, salvation will be given them; have referred all relations of Christ to those evils and that salvation; and have thus lost sight of the Present and its salvation, and of "the true glory of Christ as man's Redeemer, which consists in his setting free and exalting the soul."

That we regard the error here presented as among the greatest of those which prevail in the Christian world, we hardly need say. Not but that the mission of Christ, his life, labors, death, have important reference to the Future. They have; and considered as the scene of the fulfilment and final consummation of the purposes of God in Christ and his labors, the Future Life may undoubtedly be regarded as that to which those labors bear the greatest and most important reference. But it is not to the Future alone that those labors, and the death by which they were closed, refer. Not for the Future alone, nor alone for man's salvation finally there, were those temptations in the wilderness, those words of truth in Judea and Galilee, those agonies and tears *in Gethsemane, that prayer* and that death on Calvary. Oh,

no! Not only to the coming existence, and to the great work for man which is to be accomplished there, but to the Present,—here while we are tabernacled in the flesh, here in the midst of this life's struggles, and temptations, and sins—to the Present, do these things, and all that Christ said, and suffered, and did, bear direct and momentous relations. Christ lived and died not only that we might have the assurance and hope of a perfect redemption hereafter, but that we might have the model of a True and Perfect Life here, and feel ourselves, by the power of his example, drawn into it. He lived and died, indeed, that we might be, in some degree, redeemed here; that we might here be instructed in Truth and Duty, and be filled with strong and holy purpose to be faithful; that we might be called away from flesh and sense, from pursuits unworthy of immortal, spiritual beings, and live no more for the world and for sin, but, like him, for God and Truth, for Humanity and Heaven.

This we every where learn from the current of the New Testament inculcations. Paul, particularly, enforces this idea in a very direct and explicit manner upon us. He says to the Corinthians,* "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all that they which live should not henceforth live unto themselves, but unto him who died for them and rose again." Here we have the apostle bearing most emphatic testimony that the death of Christ has, not an incidental or secondary, but a direct and immediate relation to the Present and the Life we now live,—as direct and immediate as to the Future; that that death took place, indeed, not merely that man might be saved hereafter, but that he might be led to give up all sensual and selfish living here, be called away from things low and grovelling, and be led, in earnest strivings after the divine image, to live for Christ, in obedience to his precepts, and in the developement of that spirituality in which man finds his glory, and in the possession of which he is the child of God. Like inculcations are continually met in the New Testament.

We regard this as an important subject,—important in every view which can be taken of it, and especially in its practical bearings. Men need to feel more the importance of this Life,—the necessity and importance of having it well directed, Christ-like, true. It is well, indeed, that they should think much of the Future; that they should yearn in

* 2 Cor. v, 14, 15.

spirit after its rest, and freedom, and peace; that they should look up thither from out the tears, and clouds, and pains, and sufferings of this world, and feel their hearts gladdened in the assurance and hope of their inheritance there. But this is well chiefly, only as it tends to make Life here truer, more spiritual, and more divine; only as it tends to chasten, and refine, and elevate the soul. Communion with heaven, in the exercise of just conceptions concerning it, has this tendency, for the same reason that one's associations do much towards determining his character. When, however, men think of the Future and not of the Present,—when their anxiety to get to heaven there swallows up their desire to live truly here, or when they conform to the outward law of Right here only as a necessary condition to make sure their salvation there, then it ceases to be well that they should think of the Future. Coleridge makes the remark that "as there is a worldliness, or the *too-much* of this life, so there is *another-worldliness*, or rather *other-worldliness*, equally hateful and selfish with *this-worldliness*." The remark is true. And we believe it is because there has been so much of this *other-worldliness*,—because this has been so generally recognized as the great and all-important principle of Christian action, without the recognition of which all true living is worthless, that there has been in the Christian world so little of the fruits of Christian holiness. The importance and worth of a true life, in itself considered, and the labors of Christ to bring men into such a life, have been overlooked, and men have cared, as we have before said, not how to live truly here, but only how to escape the pains of hell hereafter, or, caring not for this, have been utterly indifferent and reckless. We repeat, then, the subject of this article is important because of its tendency to make men feel the importance of the life we now live, and the necessity of its being high-aimed and true. For how could these things fail to be felt, if men realized that it was for us in this existence, as well as in another,—to give this existence a right direction, and to make us pure and holy here, that Christ spake, and labored, and died! Surely, the thought of this as one of the great purposes of Christ's sacrifices and sufferings would impress man with the importance of a holy life; and oh, there would not, could not, as now, be so many indifferent minds and cold hearts; so many lives given to earth and vanity, undirected by Christian principle and unchastened by the Christian spirit; so many who go into the world and forget God, Christ, every thing save selfish interest and fleeting pleasure.

IDENTITY OF CHRISTIANITY WITH UNIVERSALISM.

BY REV. SEBASTIAN STREETER.

CHRISTIANITY and Universalism are substantially the same, the principles of the one involving those of the other. In the present article, the attention of the reader will be called to the illustration of this position. Unless the truth of it can be fairly sustained, no one, it is readily admitted, can rationally espouse, and give his support, to the latter sentiment.

The former no enlightened Christian can ever abandon. It is the paramount blessing of existence, the chief good of man. Take this from the follower of Jesus, and every other system and object, even being itself, is reft of its principal value. The highest and most cherished possession of earth sinks at once to a mere trifle, dwindles down to utter insignificance.

Christianity is truly incomparable in worth, inasmuch as its grasp of good to its subjects is all comprehensive. Its lofty and benevolent mission embraces the interests and the destiny of man's whole existence, of time and of eternity. Hence, until we are satisfied, beyond a reasonable doubt, that there is no dissonance between the principles and aims of Universalism, and those of pure Christianity, we cannot, without obvious inconsistency, give our support to the former. Is there, then, any dissonance between them? Are they antagonistic with respect to each other? Many, I am aware, whose sincerity and piety I would by no means call in question, suppose they are. They have been made to believe that the profession of Universalism is utterly inconsistent with that of Christianity, on account of the discrepancy between the principles, tendency and results of the two systems, if two they may be called. But may not these honest brethren be mistaken? They surely may. Such a thing, to say the least, is within the limits of possibility. "To err is human," and they have not risen above this common lot of humanity, at least, they have exhibited no proofs of such a felicitous elevation.

Now the truth of the case, I have no doubt, is directly the reverse of the conviction to which I have here referred. There are many considerations which tend to evince this fact, a few of which I will mention. And,

1. There is a striking similarity between the two systems *with respect to the* date of their origin. Many, I have no *doubt, very honestly* believe that the doctrine of the salva-

tion of all men is a thing of quite recent date, one merely of yesterday. This, however, is not true. Universalism, so far as its principles and aims are concerned, is as old as the gospel itself. Its birth was with that of this great dispensation of God's mercy to man.

This is evident from the fact, that, in promulgating the fundamental truths of Christianity, Christ and his apostles expressed, with equal clearness and force, the essential elements of Universalism. All, it would seem, must be aware of this, who have read the New Testament with proper care, and free from the dominion of sectarian bias. When the advocates of universality wish to express their sentiments in the most direct and forcible terms, they uniformly employ the exact language of revelation; and when they do this, they are understood, even by partialists themselves, as teaching their own distinguishing opinions.

It is a consideration also, which goes to substantiate the fact, that the origin of Universalism was coeval with that of Christianity, that several of the most renowned among the early fathers openly advocated this doctrine, and without subjecting themselves to censure by the church.

Indeed, this theory of the gospel was not deemed a heresy, and made the subject of ecclesiastical anathema, till about the fifth century. The probability is that, down to that time, it was a prevailing sentiment throughout the Christian commonwealth.

2. There is a remarkable affinity between the two systems, with respect to the opposition they have encountered, and their signal triumph over it. From their very infancy, a formidable war was waged, and has been resolutely prosecuted against both, and yet neither of them has fallen, nor is likely to fall. Each is celestial and eternal, and has, therefore, lived and prospered in despite of all its enemies, while age after age has rolled onward, and carried with it its peculiar productions and institutions.

The tooth of time has gnawed away the deepest foundations of human greatness and glory, and the proudest monuments of mortal skill. Thrones have arisen upon thrones demolished; dynasty has succeeded dynasty; churches have started into life and crumbled away; orthodoxy in one age has been heterodoxy in the next; creed after creed has been honored and disgraced; but Christianity has lived amid the general ruin, and Universalism has lived and triumphed with it. Hence with respect to success against opposition, Christianity and Universalism are marked by a strong resemblance, and may be considered as identified one with the other.

3. There is an essential sameness in the nature and extent of the fundamental principles upon which the two systems are founded. They rely not upon the puny arm of man; but upon God, upon the infinity of his perfections, upon his unerring wisdom; his omnipotence; his pure and measureless goodness.

They both rest upon the sublime fact, that "the Lord is good unto all, and his tender mercies are over all his works," and will "endure forever." That Christianity is based upon the broadest and purest benevolence, no one, in the least acquainted with it, will pretend to deny; nor can it be questioned that the same is true with respect to the great theory of universal salvation. Hence, in regard to the nature and extent of their principles, Christianity and Universalism are essentially identified, are seen to be one and the same thing.

4. Universalism and Christianity both teach that the love of God to man is not an ordinary social affection; but a peculiarly deep and enduring sentiment, and one too of a peculiar character, that of the love which a father bears to his own children. This fact clothes the Divine love with a power and trust-worthiness peculiar to itself. It presents it to the view and acceptance of man, as parental love, carried up to perfection, to infinity; and, therefore, as free from all fickleness, weakness, or possibility of ever coming to an end.

No fact can be plainer, none more incontrovertible, than that Christianity distinctly and most impressively inculcated the great doctrine of the universal and eternal paternity of God. "Call no man upon earth father," said Jesus to his disciples, and to the multitude, "for one is your Father in heaven." Here God is declared, by the divine Teacher himself, to be no less the Father of the multitude, composed as it was of both Jews and Gentiles, than of his own disciples, who had forsaken all to follow him. The gospel also requires all men every where to pray; and to say, when they do pray, "Our Father, which art in heaven."

Now these are precisely the teachings and the requisitions of Universalism upon this point of doctrine. With respect, therefore, to the paternity of God, pure Christianity and the system of the common salvation, are substantially one and the same.

5. With regard to the essential brotherhood of mankind, the gospel of Jesus and the theory of faith held by Universalists, are marked by a most obvious identity. In the cases already referred to, the great truth of the common fraternity *of human beings* is expressly laid down.

"Call no man upon earth father; for one is your Father in heaven, and all ye are brethren." "When ye pray, say Our Father, which art in heaven." These things, let it not be forgotten, were said by Jesus, "to his disciples, and to the multitude;" and do not all know that they are literally the teachings of Universalism? Are not Christianity, then, and Universalism, inseparable from each other in regard to the grand doctrine of man's fraternal relation to his fellow-man, no less than in that of the filial relation of all men to the infinite and immortal Being who made them?

6. Universalism and Christianity ascribe the same character and office to the Lord Jesus Christ. They both teach that he is the Son of God," and "the head of every man." They both hold him up to the view of the sinful and the helpless, every where, as "the Saviour," not of a sect, nor of a party, nor of any select portion of the human race; but "of the world," the whole world; as "the Lord of life and of glory," who shall "subdue all things to himself," and reconcile them to God by the blood of his cross.

How plain it is, then, that in this view of the two systems, there is the most perfect resemblance, one which obviously identifies them as one, and which cannot be found between Christianity, as defined by the New Testament, and any partialist theory ever propagated in the world?

7. Universalism and Christianity are identical with respect to their great practical aims. They both seek to subdue the whole man, and the whole race of men, to God, and to duty, and to happiness. Their object is to curb the turbulence of passion; to open the eyes of the understanding; to purify the heart; to perfect the character and spiritual condition of Universal man. In a word, their paramount aim is, to constrain every human being to love God with all his heart, and his neighbor as himself.

8. I can only add, in conclusion, that the two systems are identified by the view they present of the final destiny of man. They agree in representing him as a candidate for immortality. They with one voice, teach the great doctrine of the resurrection of our entire race from the dead to a spiritual, incorruptible and interminably happy life.

Such are a few of the evidences of the identity of Universalism with Christianity. Let them be carefully pondered by all, whose eye they may meet. And in view of them, let every Universalist firmly resolve to hold fast the profession, the practice, and the glorious hopes of his most holy faith.

disfigures so many of our fourth of July orations. There are no attempts to say what is smart, pretty, grand, great. The orator offered no insults to his auditors, by giving them mere declamation; he sought to present truths worthy their consideration, and in such a manner as to have them understood and embraced.

The following extract will not only show the vigor of his mind, and the manliness of his style, but the guiding star of our revolutionary fathers, in their struggle for liberty. He says:

"The payment of a few pence per pound on tea was a trifle in comparison with the cost of an effort to resist it. What was it then which tempted them to choose the difficult and dangerous road rather than to dally in the lap of pleasure? It was *devotion to a principle.* It was the devotion to that something beautiful and good, the pursuit of which has produced all that does honor to human nature in the annals of mankind, which cannot be found in worldly possessions, which the treasures of India cannot buy, and which the power of the most despotic sovereign on earth cannot command. Do we at this day realize the extent of the effort which they made to secure it? With us devotion to the cause of the people is for the most part the mere performance of lip-service which they know best how to practice who are the least capable of a real sacrifice to sustain it. It is the submission of one's self to do what costs nothing, what it is often very agreeable to do, and what one is well paid in honor and official distinction for doing. It was not so when the armed enemy was at the gate, and when the utterance of an abstract truth was to be forthwith maintained by the pledge of property and of blood. The hour when each cannon shot that sounded in the ears might be the knell of a patriot, and when every ball sent from the neighboring heights was like a voluntary offering of one's dwelling to the cause of the country, was indeed an hour which needed the support of some soul-exalting sentiment to make it pass without agony. There are none such now. 'Jeshurun hath waxed fat.' Our contentions are with each other. We war with the dangers of our prosperity and are apt to forget that any others ever existed. Now is the accepted time and this is the fitting place too, for us to profit by the remembrance of them. Here let the living wells be found from which we and our posetrity may drink and be refreshed, whenever we may be called to make similar sacrifices, and undergo similar labors. Here let the memory of good bear unmingled sway. Give to selfish contention whatever else you please. Let the spirit of party raise the surge of the political ocean until it sweep mountain high over the land at every other time, but in *this* spot, on *this* day, keep, O keep the sky sunny and serene."—pp. 6, 7, 8.

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THE DIGNITY OF MAN.

BY REV. W. M. FERNALD.

"Show thyself a man."—1 KINGS ii, 2.

THIS was the charge of David to his son Solomon, in view of the hour of dissolving nature. "The days of David drew nigh that he should die; and he charged Solomon, his son, saying, I go the way of all the earth; be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself."

There is, evidently, an expression of *concern* on the part of David in the injunction of the text. Show thyself a man, —maintain thine honor and dignity,—degrade not thyself in the practice of such things as are beneath the standard and glory of a man,—act like a rational and moral creature, not like a brute,—and in all things show thyself a pattern of sobriety, integrity, and manly honor.

The text presents to us this subject,—*the dignity of man;* a subject which we all fail too frequently to consider, and one fraught with rich and profitable reflections. Shakspeare's eulogy too frequently passes as a mere heap of words, of lofty and fanciful imagining. "What a piece of work is man! How noble in reason! how infinite in faculties! in form and moving, how express and admira-

ble! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!" And yet these words convey to us truths of sublime, serious, and solid import.

In the many considerations which serve to impress us with a sense of the dignity of our own natures, and by consequence, to rebuke us for our sensuality, ignorance, and sin, we find several that are weighty and momentous.

In the first place, we may remark, that *the supremacy of mind, and of course, the dignity of man, is manifest, by the fact that all the material creation seems to have been formed for its subserviency.* Or, in other words, strike out from existence the region of created mind, and the chief glory of the material creation would be lost. For, what are all the adaptations, the contrivances, the means and ends of infinite wisdom in the universe,—what is it all for, or rather, what *would* it be, were it not for the uses of intelligent beings who could seek out and adapt its fitnesses? We know the uses of this world, with its moon, its rotation on its axis, its revolution round the sun, its changing seasons, its land and sea, and all the variegated conveniences with which it is replenished, and by which we enjoy existence. But the supposition is, that it is now, always was, and ever will be, an uninhabited dreary waste. What, *now*, are its uses? and what end can it possibly answer in creation? The same supposition may be extended to all the planetary bodies which compose our system, and to all the worlds in immensity. Strike out from them, by imagination, the region of created mind, and what is all their glory? what their uses, their design in the vast creation? They all have their day and night, their years and seasons, (those, at least, in our system do,) several of them have their moons, and in other respects also, they resemble the earth which is our dwelling place. But the supposition is that *we* only—of all God's mighty universe—we only "are the *people*, and wisdom will die with us!"

No, my readers, if there is any truth apparent in our contemplations, or deduced from science, it is the honorable truth—most honorable to man—that the whole amplitude of material creation is in strict subserviency to *mind*,—that without an intelligent order of beings, the universe is but a splendid blank,—that all over creation, God has worked for beings sensible of his presence, and capable of his enjoyment.

This truth, then, lets us somewhat into the knowledge of

the supremacy of mind, and by consequence, of the dignity of man. How high, notwithstanding our fallen condition, do we stand in this respect, when considered with reference to the material world! With what astonishing capabilities is man endowed, to triumph over matter, and push his way into the investigations of the outward universe! What wonders has he already accomplished! The most unpromising materials have been by his ingenuity turned to his most common uses; the simplest inventions have ministered to his power over all the obstructions of matter; he makes a highway through the ocean, guide-posts of the stars; spreads knowledge with the rapidity of the wind; constructs a thousand instruments for accelerating his advancement in the arts and useful sciences; and even the lightnings of heaven are pressed into his service.

But here let it be observed, that this *intellectual* proficiency merely,—this "march of mind," considered irrespectively of any *moral* acquirement, furnishes but little argument for the dignity of the species. It should rather be cause of alarm, than of congratulation or complacency, when the intellect alone receives the diligent culture of the world. For this can afford, ordinarily, but an increased facility to the *vicious* inclinations of men. And so God has connected *with* the intellect a moral and religious nature.

And this leads me to remark, in the second place, that the true dignity of man consists in *the supremacy of the moral, religious, and intellectual, conjointly, over the animal nature.* How much is there comprehended in this truth! When we reflect upon the *powers* of man,—upon his wonderful capacities,—upon his indefinite advancement,—upon what he is already, and what he is by nature qualified to be, we feel both elated and admonished by this subject. Are his capacious powers, then, given him to reign supreme over the animal instincts?—to hold in subjection the whole man to the authority of an eternal moral law?—to prevent the mastery of these inferior passions, and to devise only for his good as a rational and moral creature? Is it this to be in the true sense *a man*?—How sadly have we departed from this wisdom! Made and constructed as the whole material creation appears to be, in subserviency to mind,—to mind considered in the supremacy of its moral and intellectual powers, how grievously do we oppose the divine institutions of Jehovah, and lessen the dignity of human beings, when we give loose to blind and unbridled passions, and play off before high heaven the very lowest feats of animal and brutal

man!—When we give place to gross and hurtful sensualities; when we revel in gluttony, in intemperance, in various abuses; when we burn with malice against one another; when we cherish hatred and cruelty; when we profane the name of God; when we commit injustice, fraud, and violence; in all these things, what degradation and abasement do we bring upon the nature of humanity! On the contrary, with what dignity and glory is man invested, when he pursues the sublime path of moral and intellectual improvement! We are almost struck down with astonishment at the littleness of man, when we lift our eyes to the heavens and behold the glories there crowding upon us. And many of us, no doubt, have felt moved with the Psalmist to say,—"When I consider thy heavens, the work of thy fingers; the moon and the stars which thou hast ordained; what is man, that Thou art mindful of him?" And yet the Psalmist goes on to say,—"Thou hast made him a little lower than the angels, and hast crowned him with glory and honor." It is, indeed, a glory and an honor to walk the path of *moral* and *intellectual* man. For what can be more to his dignity than to improve himself according to that capacity which God has conferred upon him? That capacity appears to be indefinite. No limits can be set to human improvement. And when once the true glory and happiness of man is comprehended by him,—when he is led to perceive the consistency of devoting more time to the gathering up of the stores of intellectual knowledge, and to the cultivation of his moral and religious powers, and less to his mere bodily wants and to useless occupation, then will his advancement commence. We fail, my readers, to *appreciate* the worth of such intelligence and virtue. If God has made it a law, and established it a principle in his government of men, that the supremacy of human control must be given to the moral and religious sentiments, enlightened by the intellect, then in vain do we seek either the dignity or the happiness of humanity by reversing this order of nature. And to follow righteousness, to court justice, to indulge the better affections, to engage in schemes of philanthropy for the improvement and amelioration of society, to study science with a view to know better the Author of nature, to explore the works of God in veneration of the Maker, to make science, in short, and all intellectual knowledge, the hand-maid of religion and virtue, contributing as it invariably will, to the enjoyment and comfort of man,—*this* is the very highest glory of intelligent beings in this

world, and doubtless will contribute to our more perfect felicity in the next.

And yet how many are there whose views of these subjects are so exceedingly limited, that they are disposed to ridicule the more noble discoveries of science, and to glory, I know not how much, in their own stupidity! Such know not the true dignity of man. For what are we furnished with these wondrous faculties, capable of penetrating into almost all the works of God, if not to improve for our enjoyment, and for the glory of their Author? For what are all the objects of creation—the wonders beneath and the glories above, spread out before us, if not to incite us to a study of them?

Thus it is, then, that we may effectually promote the dignity of man, as a rational and moral creature. But let it ever be remembered, that after all that can be done for promoting general intelligence, and notwithstanding all the progress which may be made in the arts and sciences of civilized life, yet if we pay no attention to *moral* culture—if respect is not had to the *Deity* in all our works of nature and of art—if *Christianity* is despised, and the cherishing of heavenly tempers, and grateful and benevolent affections towards God and man, be not equally an object sought after, then all such institutions as we have adverted to for the diffusion of knowledge, and other means of advancement, may prove a *curse* rather than a blessing, and we shall be converted to a race of *intelligent demons*, furnished with increased facilities for violence, anarchy, and destruction, through all society.

The true dignity of human nature, then, consists in the supremacy of the moral, religious, and intellectual powers, and the subordination to these, of all the animal instincts and passions. And truly, man is an exalted object in this respect! Could we always *behold* him in this light—blending the greatness of intellect with the greatness of moral power, and the humility of devotion towards the Great First Cause of all the objects of his search, then indeed should we realize something of his native grandeur as he proceeded forth from the hands of the Creator. And thanks for all good influences, such a spectacle we are sometimes almost permitted to behold. The great and the good of our earth, whose names here and there gild with a redeeming lustre the promiscuous page of history, seem to be permitted us to show us what humanity is at least *capable* of attaining, and to encourage us to make the best of our powers. Who can read of the works and character of Newton, of Pascal, of Boyle, and Locke, and Addison; or even of Raikes, and

Wilberforce, and Howard, and not be struck with the admirable humility, goodness, and piety, which were combined in the persons of these illustrious men? Such characters show the sublimity of man, when godlike intellect, combined with superior moral and religious affections, meet and coalesce in the same individual. They teach us, by example, how great a thing it is to be a man,—a man, I mean, in the fittest sense of the term. "And is it not a noble thing," says an eloquent writer, "when Newton, in his immortal work, has led you through the travels of his patient and mighty thought,—when with wise precaution, having firmly fastened his thread of calculation on the globe, he goes with it to the moon, and paces with you the solar tracks from planet to planet, and toils in the twilight confines of the system, till he has trained a web of beautiful relations around all, embracing earth and ocean, and suns and satellites, as in a tissue of light, which links and illuminates at once,—when he has reached the limits of finite magnificence; and the scene of materials sublimely stands—himself the sublimest object, as the emblem of God-like intellect; is it not a noble thing to see him at last burst into the infinite, and kneel?" Here is that illustrious compound of intellect and humility, of knowledge and piety, which ever accompany *true* greatness, wherever it may be found to exist. And none need be discouraged at the presentation of these *dazzling* instances, as something too bright and glorious for ordinary minds to attain. For, although we may differ in the *degree* of natural endowments, we do not in the *nature* of them. We all have the same powers; we all share in the qualities of a common humanity; and if such it is to be a man,—if the lower nature of which we are possessed, is possessed in common with all animals,—if it is the intellect, and the moral and religious powers alone, which can exhibit man in his peculiar and pre-eminent condition above a beast, then, how appropriately and forcibly may we lift the exhortation of David,—"*Show* thyself a man," and degrade thyself no more in wilful ignorance, sensuality, and pollution. It only needs that we consider a mind better than a body; science and virtue better than sensuality and sin; the discovery of a new planet in the heavens of more interest than a feast of revelry; a new fact in philosophy of more importance than a miserly saved shilling; a true theory of the earth of more value than the very latest cut for a garment; a knowledge of moral and mental science of more interest and consequence than a game at hazard, or an idle show; an act of charity

better than a sumptuous meal; a deed of justice more precious than costly array; in short, knowledge and virtue of every sort, and a profound veneration for the Deity in the study of all his works, better than a life devoted to the cravings of the animal nature, and the mere wants of the body. Or, in other words, it is only to have a *Mind*, in the fullest, noblest sense of the term. "It is the mind that makes the man;" and with a true estimate placed upon this, we rise in the scale of mental and moral dignity, honoring the nature wherewith God hath honored us.

We remark, in the third place, that *the true dignity of man consists in viewing himself as a traveller through this world, and keeping in habitual remembrance and contemplation, that future and final state whither he is destined.* This is a truth, which, in connexion with the foregoing, urges itself most impressively upon us. Were it so that the wonderful powers we possess were confined in the sphere of their activity and enlargement, to this world, then indeed we might pause in comparative littleness, notwithstanding all our attainments. But it is the breaking over the scenes of this world, that gives us the most enlarged conceptions of the mind of man. And yet, the indifference that prevails on this subject, is truly mortifying to behold. What crowds there are, and of those who call themselves Christians, too, who dwell as little on this subject as if it were one which concerned them not a particle more than their most ordinary and daily occupations! They live in the world; they are witnesses to its rapid changes; they mingle with the busy mass which, day by day, as it goes down the stream of life, is lessened by the breaches of mortality; they attend church, they hear the words of eternal life dispensed from week to week, and the proofs of the coming immortality set before them; and yet, with all the energies of their minds set to the schemes of earthly emolument, pride, or ambition, they live comparatively as listless and inattentive of the realties of an eternal destiny, as though the present order of things was to last forever. Is this what *men*—say nothing of Christians—is this what *men* should do? Are the powers which we possess never to be largely exerted in this world, in reflections, in studies, in the gathering of thoughts pertaining to what shall befall us when the mysteries of death come about us and close these eyes in the unawakened sleep? If there be any object of inquiry which should be paramount to all others, it is in relation to all that is to happen beyond death. Whatever may be our views, cheerful or gloomy, glorious

or dreadful, no matter; there are so many evidences of a coming state ulterior to this, of greater importance and enlargement;—nature, and reason, and the human soul, furnish so many arguments that earth cannot be man's last dwelling-place, that the man who wilfully or listlessly puts off the inquiry into this subject, acts not only the part of infatuation and madness, but is grossly inconsistent with every high principle that ought to characterize the nobility of a mental and moral creature. "When we look," says a forcible writer, "into the inexplorable abyss of that eternity which is already past; when we look forward to the immeasurable extent, and the unfathomable depths of eternity to come;—when we behold *Time*, and all its circling years, appearing only like a point on the surface of that vast and boundless ocean; when we consider the immense spaces of the universe with which we are surrounded, and the innumerable worlds which lie dispersed in every direction throughout the immeasurable tracts of creation; when we consider that our existence, as thinking beings, may run parallel with interminable ages; and that, in the revolutions of eternity, we may exist in regions of space immeasurably distant from our present habitation, associate with other orders of intelligent beings, and pass through new scenes and changes in distant worlds,—and when we consider that our relation to time may be dissolved, and our connexion with eternity commence, within the space of a few months or years, or even before the earth shall have described another circuit around the sun,—no inquiry can appear so momentous and interesting as that which leads to the determination of our future and eternal destiny, and of those realities which await us beyond the tomb. To remain insensible to the importance of such an inquiry, and unaffected at the prospect of the result to which it may lead,—while we are feelingly alive to all the paltry concerns and little ills of life,—would argue the most unaccountable stupidity, inconsistency, and infatuation."

I repeat, then, the true dignity of man consists in viewing himself a traveller through this world, and keeping in habitual remembrance that future and final state to which he is destined. The first effect such a contemplation would have upon him, would be *to lead him to direct his mind, with a still increased desire, to the study of nobler and grander subjects than those which usually occupy the attention of the mass of human society.* For, considering one's self a traveller to eternity,—*as soon to* take flight from all these scenes of littleness and *imperfection,* and to expatiate over unbounded territories, to

mingle with higher intelligences, and engage in loftier occupations,—"to rise in science as in bliss, initiate in the secrets of the skies,"—these are thoughts which "make man, man." They indisputably beget a higher taste, even in this world, for those occupations of the intellect and the affections, which we must fain believe are to constitute our state and our happiness hereafter. How do all the enjoyments of the senses, the frivolous interests and pursuits of most mortals appear, when set in contrast with those scenes and employments which are to burst upon us hereafter? If we can rely upon the faculty of reason, heaven is not a place of merely moral delight, inspiring as that contemplation may be; but a broad sphere for the delight and entertainment of our intellectual faculties. And to explore the works of God, as they will there burst upon the enlarged vision,—to know more of his power and wisdom in creation,—to sublimely contemplate the outstretchings of that empire which is inexhaustible, both in space and variety,—to admire with a keener sense and a more exquisite relish, and with a more emphatic meaning than we may ever have been said to in this world, "*the manifold wisdom of God,*"—this, I say, reason assures us, will enter largely into that felicity which the redeemed from among men will partake in the future. Shall we not, with such thoughts about us, rise now, superior to the frivolities and sensualties of time, to the engagement in those higher pursuits which may there entertain us? Can reasonable man suppose, that all the sciences and principles in the mental and physical world, which we here attain with so much certainty, will be thrown by at the grave, and be useless acquirements in that state where creation will expand a thousand fold before us? No, my readers,—if there is a reliance to be placed on human understanding and the intimations of the Scriptures, many of the principles which we here make use of in intellectual engagements, will be called into livelier occupation there, as we roam forever over God's dominions, admiring and adoring his works of wisdom and might. Then, to faithfully cultivate *now* the powers he has given us, —to engage *now* in the higher occupations of intelligent, moral creatures, and, consequently, to throw by much that is frivolous, useless, sensual, and vain, is to act the part of rational creatures, and show forth the proper dignity of man.

A second effect which such an habitual contemplation of the future world would have upon us, would be *to lead us to a proper estimate of the gains, and glories, and distinctions of this world, and all that men are contending about.* How in-

significantly little do the strifes and conquests of the world appear, whether they be territories, powers, or individual distinctions, when struck down with the thought, that "the great globe itself, and all that it inherits," is too small for the ambition of immortal spirits! After all that is acquired that hand could procure, or heart could long after, the prospect of the future casts it all into an inglorious shade. Thank God! this is not our destiny. We are formed for a nobler action,—we are destined to expatiate over a wider and a more glorious scene. With such prospects, we can look down upon the world with a conscious superiority over all its honors and all its enjoyments. We seem standing above and away from it. Like Seneca of old, when he contemplated with wonder the magnitude and glory of the heavenly bodies, we look down with astonishment and noble philosophy upon earth, and say,—"Is it to this little spot that the great designs and vast desires of men are confined? Is it for this there is such disturbance of nations, so much carnage, and so many ruinous wars? O folly of deceived men!—to imagine great kingdoms in the compass of an *atom;* to raise armies to divide a *point* of earth with their swords! It is as if the *ants* should divide their molehills into provinces, and conceive a field to be several kingdoms, and fiercely contend to enlarge their borders, and celebrate a triumph in gaining a foot of earth as a new province to their empire."—And so, my readers, in the light of *heaven's* greatness, all mortal distinctions fade away, and the mind rises to eternal regions, and lives by faith, both conqueror of earth and dweller in scenes of greater magnificence and vastness.

Finally, is it not a great thing to be a man?—a man in the true sense. Is it not great, simply to be *morally* great?—to let the intellect guide the higher nature, and this high combination to hold the mastery over all that is grovelling and all that is inferior?—*Alexander* was *great*, and *Napoleon* was *great*, and so was *Byron*. But the obscurest peasant who holds his cottage by the mountain's side; or the widow in her hut, who cannot frame to pronounce the simplest terms of scholastic theology, may and *has* outstripped the literary giant and the conqueror, just because of an attainment which they knew not, and a victory surpassing all their strength to achieve. And if *we* are great, my readers, it will only be because greater is he "that hath a rule over his own spirit, than he that taketh a city." "*Show thyself a man!*" If it is the intellect, and the moral nature reigning over it, which *gives to man* all his pre-eminence above a beast,—if it is

this which confers upon him his chief dignity,—if, when this is prostituted to the calls of the animal nature, and is consenting to sin and to degradation, he does indeed dwindle to the low degree of an intellectual animal; then, my readers, great should be our concern lest we fall from our dignity, and place ourselves upon too near a level with the irrational creation. "*Show thyself a man!*"—have a care lest the brutal passions of our nature rise up to usurp the mastery over us. Put away all malice, and bitterness, and wrath, and clamor, and anger, and evil-speaking; profane not the holy name of God; deal justly, love mercy, flee intemperance and all hurtful lusts; be kindly affectioned one to another in brotherly love; live peaceably and soberly; have a due respect for men, and a devout recognition of the Deity in all his works and ways; contemplate the future with a Christian faith and constant thought; rise superior to the world and all its distinctions;—then shall you stand out to the eye of the world in the light of Hamlet's description of his father,—

> "A combination and a form indeed,
> Where every grace conspired to set its seal,
> To give the world assurance of a *man*."

THE INFLUENCE OF CHRISTIAN WOMEN.

NUMBER THREE.

BY REV. OTIS A. SKINNER.

In this number I propose to speak of the influence of woman on the social character.

Mankind are formed for society. Endearing ties are implanted in their hearts, which bind them together as one, and make them wretched when alone. The lives of prisoners and exiles show how deeply miserable are all those doomed to a protracted solitude. Such persons, impelled by the strong instincts of their nature, have sought society in the beast, or the birds of the air. Cut any individual off from associates, and though the sun may shine upon him in all its splendor, the gentle zephyrs fan him by night and by day, flowers and spices render fragrant the balmy air he breathes, *and wealth bestow* upon him all its luxuries and

comforts, still he is unhappy, and to him every thing wears an aspect of deep gloom. Over this nature of man, woman has peculiar power. She was fitted by the Creator expressly for this office. Social feelings predominate in her nature. At any period of her life, she can be the companion of the young and old, the grave and gay. Such is the strength of her friendship, that she can anticipate the wants of her associates, and be ready with all those kind words and offices, which, at once, establish her empire in the soul. It is not enough to be upright honest, prudent, and exemplary, in order to be fondly esteemed as a friend. Thousands have all these qualities, and yet they are almost repulsive to us. They are so cold and unsocial, that our affections feel a chill whenever we meet them. It is, then, by the strength of her social feelings that she gains such influence, and makes herself the enlivener of society, the charm of every circle.

This sociability of woman has exposed her to the charge of exercising too much the freedom of speech, and of being too frequently from the duties of home. To say that none have merited these accusations might not be exactly safe; for in the apostle's day, he found it necessary to urge some women to be keepers at home, and also to be discreet in their language. But because home is to some a prison of darkness, and because others, like the Athenians of old, spend their time in finding out and telling something new, we are not to suppose it so with all, or that these are even general failings. Besides, this very excess of social feeling, if such it can be called, may have been requisite to act upon those icy hearts which chill every circle in which they move.

This influence of woman is not only felt in developing our social feelings, but in refining and guiding them. But those who seldom mingle with the gentler sex are usually coarse and rough in their social intercourse. There is something peculiarly uncouth in their manners, and to persons of cultivated tastes, their ways are forbidding and disagreeable. This fact is universally admitted; and in consequence every observing parent is extremely anxious to have his sons mingle much in the society of virtuous females; for it gives a refinement to their feelings, and a polish to their manners, which nothing else can give. Women are distinguished for their refinement. Their love for this, may, in some, have been so great as to render them unreasonably fond of ornament, and have led them into hurtful extravagances.

This, however, is a censure which I should deal out sparingly; for what might be called extravagant in one circle or

place, might in another, be called the extreme of simplicity. The Puritan fathers lamented bitterly over the vain ornaments of the fashionables in their day, when one gown of silk brocade was as much as the most fashionable could boast. One of them speaks as follows:—"When I heare a nugiperous gentledame inquire what is the newest fashion of the court, with egge to be in it in all haste, whatever it be, I look at her as the very gizzard of a trifle, the product of a quarter of a cypher, the epitome of nothing, fitter to be kickt, if she were a kickable substance, than either honored or humored."

Besides, when I look at the ornaments of dress, I remember how God has beautified and adorned the world; how he has illumined the heavens with stars, covered the earth with green, and flowers, and beauties, which are endless in variety. Not only so. If I were to censure woman, I could not censure her alone; for man is often the mere creature of show and parade, and appears to think infinitely more of a fine garb, than the cultivation of the mind, or the richest production of genius. But though in some the love of refinement may be excessive, and render its possessor over nice in the civilities of social life, the graces of decorum, and the ornaments of dress, it is a passion to which the world is greatly indebted, and has been in all ages a ministering angel which has devoted itself to the polishing of the manners, to the purifying of the feelings from all that is coarse and improper, and to the enriching of society with those accomplishments which give interest, variety and sweetness to life. This angel brings to its aid music, poetry, and painting, by which the heart is enlivened, the affections improved, and a halo of joy thrown around the domestic circle.

This influence of woman is not exhausted in refining our feelings, and rendering us courteous; it is exerted also in giving a right direction to our social instincts. If misguided, these may be the greatest curses with which we could be visited,—ministers of a degradation and wo over which a heart of stone would weep in agony. Step with me to the dark retreat of those engaged in their midnight revelries,—what binds them to it with such an irresistible charm? It is not simply the intoxicating cup, for in that they could indulge at home. It is, then, the gratification of their social feelings. There they have associates to drink with them. They have, too, social converse suited to their depraved tastes. They are entertained by sallies of low wit, vulgar stories, and merry songs. Without these, the intoxicating

cup would not have power to assemble its wretched victims, as it does, night after night, for a long succession of years. How great, then, is the necessity of having our social feelings rightly influenced, so that they may not be prostituted to dissipation and vice.

But in what way can we hope to have this done, without the aid of Christian women? By rendering home pleasant and cheerful, by enlivening every social circle of friends, she can mould our social nature, and give a right direction to all our social feelings. Remember, I speak of Christian women, not of those who darken by their morose looks every circle in which they mingle, and render their homes scenes of constant uproar; for such, instead of correcting what is wrong, moderating what is unruly, and restraining what is indecorous, often drive the best of men into the worst improprieties and excesses of life. Neither do I speak of those who minister to a depraved taste, and tend, by their want of decorum and respect for the laws of God, to encourage the work of self-immolation; for if a wo will ever fall upon any, it is those who are partakers of the guilt of such. But I speak of Christian women, whose hearts have been made pure by the gospel, and who, by their social feelings, strict decorum, refined taste, and gentle manners, form aright our social character, and make us worthy our name and station. I say, then, if we except the influence of Christianity, I know of nothing that does so much for our social character as the influence of Christian women.

THE KINGDOM OF HEAVEN.

BY REV. D. FORBES.

In the New Testament, the phrases kingdom of heaven and kingdom of God are of frequent occurrence; and sometimes the same idea is expressed by the phrases kingdom of Christ, kingdom of David, and simply his kingdom, and the kingdom.

There are few phrases which convey less distinct ideas to the minds of most people than these. Indeed, not only are *the ideas* conveyed by them indistinct, but often exceedingly

erroneous. If I mistake not, the most common idea received from these phrases, is that of a state of happiness in the world of spirits; while, in fact, the instances where they are intended to express such a thought are few indeed, as all intelligent persons, of all denominations, will admit.* Nay, it may be a question whether they are ever confined to such a sense, even in a solitary instance, in the New Testament.

An eminent author remarks, "*Multos atque doctissimos interpretes invenirunt nostra imprimis ætate hæ formulæ loquendi admodum difficiles et ambiquæ.*"† That is, *Many masters and interpreters of our time, especially, find in these forms of speech great difficulties and ambiguities.* Although this is true, and there may be good ground for it, when we descend to all the minute shades of meaning which they bear in different connexions, and their application to various subjects, I think nothing is more obvious than their general sense, when used in reference to the Christian religion and its effects.

In reference to these phrases, Dr. Robinson remarks, "All these expressions are in the New Testament synonymous, and signify *the divine spiritual kingdom, the glorious reign of the Messiah.* He classes the senses in which they are used under two divisions: the Jewish and the Christian senses.‡ Other interpreters descend more into the minutia in their divisions, and make as many as eight or more classes.§

The word kingdom, as used in these phrases, bears two general senses, as they occur in the New Testament. In its true grammatical sense, it denotes "the place or country over which the sovereignty extends." In an accommodated sense, it "relates to the time or duration of the sovereignty," in which usage it bears the meaning of *reign.* It is undoubtedly true, that the uniform rendering of the original word by the term *kingdom*, confuses the ideas, clouds the text and weakens its impression. The original word bears a much wider sense than the English rendering, and commonly may be properly rendered either *kingdom* or *reign*; but "there are a few passages in which neither of the English words can be considered as a translation of βασιλεία

* Campbell's Four Gospels, Dis. 5, part 1, sec. 3.
† Schleusneri lex. in βασιλεία.
‡ Greek and English Lexicon, in βασιλεία.
§ Schleusneri in supra.

strictly proper.* The truth is, there is no English word that answers precisely to the original word in this case.

When used in a religious sense, in the New Testament, there is one thought uniformly connected with it, and that is of an inward state,—a reference to the human soul,—its state and condition. It points to man's human nature as the peculiar place where God's ruling power is exercised, as manifested in religion, especially that which Jesus Christ our Redeemer and Saviour exercises and is to exercise over the human soul.

Hence Jesus says :—"The kingdom of God cometh not with observation ; neither shall they say, lo here ! or, lo there ! for, behold, the kingdom of God is within you."† That is, the reign of God, as exercised by the Messiah, is no outward visible affair, which men can see with their natural eyes, or discover by their physical senses; but it is a reigning power exercised over man's inward nature, controlling and regulating the desires and affections of the soul, and filling it with joy and peace ; and through these means controlling and directing the outward man. This being the case, they need not watch for any outward visible establishment of this kingdom, or search any where in the outward world to discover its existence ; but they must look within themselves for it.

These phrases are sometimes used to denote the body of believers; at others, the reign of God over the human soul, mediately through the mediation of Jesus Christ, or immediately by his own direct agency and power, but commonly the former; and at still others, the happiness produced by the reign of God over the human soul. In some cases, all these senses seem to be blended together; and in all the enjoyment brought to man as a moral being, by the reign of God, forms the entire undercurrent of thought, if it does not stand out distinctly as the leading idea.

I will notice a few texts, as examples of my views of the meaning of these phrases. The Saviour says, "Whosoever, therefore, shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, shall be called great in the kingdom of heaven."‡ In this text, the phrase kingdom of heaven undoubtedly means the Christian church, the great body of believers.

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* *Campbell's* Four Gospels, Dis. 5, part 1, secs. 2, 3, and 7.
† *Luke xvii*, 20, 21. ‡ Matthew v, 19.

One would be called great, and the other least, in the Christian church, or among Christians.

"For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."* That is, unless you have a better righteousness than these persons, ye cannot enter into the enjoyment, and possess the blessings, secured to the human soul, by becoming disciples of the Lord Jesus; or the enjoyment that flows out of a belief of the gospel, and the heart being right with God.

"Verily, I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven, is greater than he."† That is, the most humble individual in the Christian church, has the means of higher spiritual improvement, or enjoys greater privileges than John the Baptist.

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven."‡

The phrase kingdom of heaven, in the first and fourth verses, manifestly means the Christian church. The disciples wished to know who should occupy the most distinguished positions in the outward kingdom he was about to set up; and he told them, those who were the most humble and teachable. But, in the third verse, it is equally obvious that it is used to represent the enjoyment afforded by Christ's reign in the soul.

"But wo unto you Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer them that are entering to go in."§ That is, you will neither enter my church or become my disciples yourselves, for both forms of expression mean the same thing; neither will you permit even those who are disposed to do so to become Christians, if you can prevent it. In other words, you throw every possible obstruction in the way of men's embracing and practising the doctrines I teach.

**Mat. v, 20.* †*Ibid, xi, 11.* ‡Ibid, xviii, 1, 2, 3, 4. §Ibid, xxiii, 13.

"Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven."* That is, such persons were blessed because, while they suffered outward evils for their goodness, it was the means of communicating inward enjoyment, bliss of soul, that peace within which passeth all understanding. In other words, they, in spite of outward evils, derived heavenly enjoyment from what produced those evils.

"And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."† That is, people from all parts of the earth will embrace the religion of Christ, and rest in that enjoyment of soul, which it was the privilege of good men of old to possess; while those whose peculiar right it was to have secured this bliss will be deprived of it, and subjected to the most wretched and miserable state.

"Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God."‡ That is, it is through the discipline of outward trials and sorrows, that the highest attainments in the Christian life are secured, and the soul brought into that state and condition where the highest inward bliss is enjoyed.

"Know ye not, that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."§ That is, such characters, whatever may be their belief and professions, cannot have that inward enjoyment, that satisfaction and peace of soul, the religion of Christ is calculated to impart to man.

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand."‖ That is, the reign of heaven, the ruling power of God, through the instrumentality of the promised Messiah, is very soon to commence. Therefore, reform and become good men, that you may be prepared for his reception.

"Seek first the kingdom of God, and his righteousness,

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* Mat. v, 10. † Ibid, viii, 11, 12. ‡ Acts xiv, 22.
§ 1 Cor. vi, 9, 10. ‖ Mat. iii, 2.

and all these things shall be added unto you."* That is, seek, as the leading object of your existence, to have your souls, your minds, your hearts, your inward natures, entirely subjected to the reign or ruling power of God, as manifested in Jesus Christ, and to conform your conduct to the spirit and principles of this reign, and all other blessings that you need will be the natural fruit.

"Jesus saith unto them, Verily I say unto you, that the publicans and harlots go into the kingdom of God before you."† That is, the most wicked and abominable of mankind are more ready to submit to the reign of God than you, who lay such high claims to goodness and piety; and they will actually sooner secure to themselves peace and rest of soul than you will.

These may serve as examples of the method I would adopt in the interpretation of the texts where the phrases in question are found; and it will be observed that I have given them somewhat more of a spiritual meaning than has been customary among us. This, I think, fidelity to the Master's words most imperiously demands.

In the former part of this article, I remarked that it might be a question, whether these phrases refer exclusively to the future state, even in a solitary instance, in the New Testament. But however this may be,—if there is not a single text which refers exclusively to a future state, I think no man can doubt, who is possessed of an ordinary share of intelligence, that this idea is *associated* with these phrases in numerous instances.

In those cases where these phrases bear the sense of reign of God, reign of heaven, &c., it seems to me we cannot, with any propriety, limit their reference either to this or a future world exclusively. They express the general idea of the ruling power and authority of God, without reference to any one place where it is exercised. And surely we cannot limit the ruling power and authority of Jehovah to any world; nor are we at liberty thus to limit it, in any case, unless the subject to which it is applied is thus limited; because he rules in all worlds, the *future* as well as the present,—in the armies of heaven, as well as among the inhabitants of earth.

We have been in the habit of replying to all arguments in favor of endless misery, drawn from passages where certain characters are represented as being excluded from the kingdom of heaven, by contending that this phrase has

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* *Matthew vi, 33.* † Ibid, xxi, 31.

no reference to a future state. We tell our brother it means that such persons shall be excluded from the kingdom of heaven here, *not* hereafter.

Now, with all due deference to the superior sagacity and wisdom of my seniors and fathers in the ministry, I would respectfully suggest whether we are either consistent or correct in this. Are we not guilty of using what savors very strongly of sophistry, if nothing more reprehensible? In this, I think, we are not only unsound, but amazingly inconsistent with our own principles.

We are in the habit of laying it down, as a great and fundamental principle of Universalism, that vice and misery, and virtue and happiness, are inseparably connected; that vice is hell, and virtue is heaven, and that it will be so as long as the government of God exists. Now if it be so, is it not undeniable, that what will exclude a human soul from heaven here, in this world, will exclude it from that state in the future also? Can a bad character enjoy a state of happiness in that world any more than in this? Most certainly not. How, then, can we argue with propriety and soundness that a text does not prove endless misery, when it declares the ungodly shall not inherit the kingdom of God, merely because the phrase under consideration means a state of happiness in *this* world? We cannot; for it is true, as we all contend, that a bad man, in the future world, can no more be happy than in this.

The apostle says, "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God."*

Now is it not just as true, according to our principles, that a person sustaining such a character cannot enter heaven in the world of spirits, as that he cannot enter heaven here? Do we believe men will enter heaven above, in their sins, any more than here? By no means. Hence this text has just as much reference to the future as the present world. And the same may be said of all similar texts. They lay down general principles,—those by which God's universal government is regulated, and men's destiny, both in this and a future, world controlled. But this does not involve end-

* Galatians v, 19, 20, 21.

less misery, nor even limited punishment, in the future world. To prove the latter, it must be shown that men carry guilt at least, with them, into that world; and to make out the former it must be proved that that guilt will weigh down the soul through eternity.

The conclusion of the whole matter, as I view it, is, that when the phrase kingdom of heaven, and its synonymes, refer to a state of the soul, or the enjoyment communicated by the religion of Christ, or the opposite, it includes all worlds, future as well as present. It is confined to neither.

In conclusion, let me exhort all to be good. Let it not be our effort to flee from an outward hell, and secure admittance to an outward heaven, either here or hereafter; but let it rather be our object to drive hell out of our own souls, and fill them with heaven, by loving God supremely, and our neighbor as ourselves.

[NOTE.—When I commenced this article, I designed to have made it more critical in its character; but I found, on arranging my materials, it would be too long a communication for this periodical, and I concluded to throw my general conclusions into an article of the present form and character. This is stated to inform the reader why my positions are not argued at length.]

THE WORDS, DESTROY AND DESTRUCTION.

BY REV. O. A. SKINNER.

THESE words are of very frequent occurrence in the Bible. We meet them on every page. They are used in describing the fate of individuals, kingdoms and nations. Their meaning, though perfectly obvious to every unbiassed mind, has been a subject of much dispute. Some believe that they teach an eternity of wo for a portion of God's creatures. Such an opinion, however, must have been hastily formed, and without that careful examination which should be bestowed on all topics affecting the character of God, or the interests of his people. A reference to a few scriptures will fully confirm this remark.

For instance, we read, "I will destroy all the wicked of the land." "He will miserably destroy those wicked men." "They utterly destroyed the Canaanites." "If ye corrupt yourselves, ye shall be utterly destroyed." These passages denote *simply the cutting off* of people from the earth, and

signify the same as we mean when we say, all in the ship were destroyed, or every person in the building was destroyed.

Destroy is used to denote the overthrow of cities. "Wilt thou destroy all the city for the lack of five?" "We utterly destroyed the cities of Ag." It is used also to denote the degradation and misery to which sin reduces. "O Israel, thou hast destroyed thyself." "Pride goeth before destruction, and a haughty spirit before a fall." It cannot be said, the words signify more than I have stated, and denote the endless ruin of those to whom they are applied; for they are used with reference to the Saviour, the righteous, and the work which man can do. Thus, "that they should ask Barrabbas and *destroy* Jesus;" that is, crucify him. "Wilt thou destroy the righteous with the wicked?" inquired Abraham in regard to Sodom. By destruction, then, temporal death only is intended. "For their heart studieth destruction;" that is, the wicked study how they can destroy those around them; but what man has power to doom any to an endless wo? It will avail nothing to say, the wicked are represented as being utterly destroyed, for that phrase is often used to denote cutting off from the earth. Thus, "They utterly destroyed the Canaanites." "We utterly destroyed Sihon and his people." "Joshua utterly destroyed them with their cities." "I have utterly destroyed the Amalekites."

Thus the word destruction is never used to signify an endless evil; but merely the moral and intellectual ruin in which the mind may be involved; the various evils which the wicked here endure, and the overthrow of individuals, cities, and nations.

Before I can believe in the endless destruction of human beings, I must believe that endless life and death are placed in our own hands. Life and death are said, I know, to be set before us; but, then, these are terms used to denote the advantages of virtue and the evils of vice. "We know that we have passed from death unto life." Here death and life are both mentioned; they are both before us; and we can take our choice. But as here used, neither of these words has any reference to the final condition of man. Observe, we *have passed* from death unto life. Death is the condition of the unbeliever, and life of the believer. All sinners are in a state of death, and all believers are in a state of life; and every man can choose which of these shall be his condition.

UNREASONABLENESS OF OPPOSITION TO CHRISTIANITY.

BY REV. SEBASTIAN STREETER.

EVERY friend to pure Christianity will readily admit that all opposition to it is unreasonable. No matter in what quarter it may arise, or from what motives it may be prosecuted; it is, in every form of it, begun and sustained either through ignorance, or the promptings of depravity, and hence, in a Christian community, can have no valid excuse.

But why not? Why should the gospel, unlike almost every other subject of human concern, demand the approbation and support of every member of a mixed community? This is a very natural question, and one which deserves a candid reply. To my own mind, at least, the reason is most obvious. The gospel of Christ justly claims the acceptance and support of the great mass of society, because it aims at the promotion of a common good, seeks the advancement of a weal in which each individual, in every community, has a deep and ever-enduring interest.

It contains instructions, and assurances, and hopes, alike suitable to every period and condition of human life. It is equally adapted to the old and the young; to the rich and to the poor; to the sick and the well, the living and the dying; to the concerns of time and the destinies of eternity. It extracts the poison from the tooth of enmity, and sweetens every cup of friendship and of love.

It restrains the passions of the young, and chastens their naturally too buoyant aspirations. It heightens and freshens the charms even of beauty itself. It regulates the vigor and the efforts of the meridian of life. It cheers and soothes the worn pilgrim, oppressed by adversity, discouraged and saddened by the toils and misfortunes of the world. It sustains the lorn and wasted invalid, the victim of lingering and intense pains and agonies. It delivers the fallen and the guilty from the dominion and misery of sin. It renders the couch and the pillow of death downy, and welcome, and pleasant. It reveals to the dying another, a better, and an immortal life, and thereby takes from the grave its gloom, from eternity its dread.

Now if such various and distinguished blessings are con-

ferred by the gospel, how obviously unreasonable is all opposition to it? But it has been opposed, and is still opposed, by hundreds and thousands even in professedly Christian lands.

From the very commencement of its propagation, especially in the form of its universality, it has had to encounter a most formidable war, and a war too, waged and prosecuted by those whose spiritual and interminable welfare it was seeking to secure.

Nor has this unnatural contest been, as yet, brought to a termination. Millions are still in arms against "the glorious gospel of the blessed God," "the gospel of our salvation," that gospel which alone has "brought to light life and immortality" as the final destiny of man. This will appear the more singular, when it is considered that, in opposing the gospel of Christ, men oppose themselves, prosecute an unholy war against their own highest interests, their most enduring good.

The apostle Paul solemnly charged Timothy, "in meekness to instruct those that opposed themselves," meaning those that opposed the gospel which he had been ordained to preach. Opposition to the gospel, then, is opposition to the sinner himself. It is so in all cases, in whatever form transgression may make its appearance, or to whatever extent it may proceed. To oppose the gospel, is to sin, and to sin, is to do violence to ourselves, to commit spiritual suicide.

These are substantially the teachings of revelation upon the subject, and their truth is fully corroborated by the voice of experience and of observation. Still, the poor, deluded sinner will persist in his career of rebellion, and will not be persuaded to abandon his opposition to the gospel; in other words, to the requisitions of pure and undefiled religion.

How strange! How truly unaccountable! What blindness! What desperate madness! So we are all ready to exclaim. But, kind reader, are we sure that we do not ourselves pursue the very course upon which we look with so much wonder and astonishment? Do we never forget that sin, in all its forms and degrees, is opposition to the gospel, in other words, to the religion of Christ? Do we not frequently, when assailed by temptation, allured by some favorite, though unlawful indulgence, crowd this great fact from our thoughts? And do we always bear in mind, as we *ought*, that every act, and every purpose to act, which con-

science and the word of God prohibit, are sinful? This, however, is the plain fact of the case.

Every falsehood uttered; every fraud committed; every excess indulged; every criminal purpose formed; every emotion of irreverence allowed; every round of dissipation trodden, however flowery its path or enchanting its aspect may appear,—all these are sinful.

Hence they are, or either of them, opposition to the gospel, the holy religion of Jesus our Master; because all sin is opposition to that religion. And have we, let me seriously ask the reader, been guilty of none of these things, or others, which God in his word, and by his spirit, has forbidden? And have we carefully done all those things which he has there solemnly commanded us to do?

Are we justly chargeable with no delinquencies? no sins of omission or of commission? Have our lips never uttered a falsehood? Have we never perpetrated a fraud? Have we indulged in no species of excess? Has an unholy purpose never been cherished in our hearts? Have we at all times instantly banished from our minds each irreverent thought of our Maker, which may have intruded itself upon us? Have we never careered in a path of fashionable dissipation or folly? Have we uniformly kept ourselves aloof from all these things, and all others, which God, and conscience, and religion, prohibit?

And then, on the other hand, have we been careful, on all occasions, to "speak the truth every man to his neighbor?" Have we always dealt honestly with all men, "rendered to all their dues; tribute to whom tribute; custom to whom custom; fear to whom fear; honor to whom honor was due?" Have we kept the great injunction, "Owe no man anything, but to love one another?" In a word, have we sacredly walked in the greatest of all commands? Have we "loved God with all our hearts, and with all our mind, and with all our strength, and our neighbor as ourselves?"

If we have not done all these things, we have opposed the holy gospel of Christ, and in so doing we have opposed ourselves, warred against our own interest, our reputation, our peace. We have wronged our race, done violence to the great cause of public order, and security, and happiness, no less than to our own individual safety and repose. And are we not all guilty in these respects? How unreasonable, then, is the course we have pursued, and how loudly does it call upon us for reformation? To make, at once, the most

determined and vigorous efforts to reverse our habits in all respects wherein we know they have been wrong?

Let us resolve to do this. Why should we longer pursue a course by which we so deeply dishonor and injure ourselves, our families, our race; the Saviour who has suffered and died for us, and the sacred cause of religion and of morals? The gospel, let us remember, is the great source of spiritual wealth, the true riches of the soul, the only treasure about the acquisition of which we can rationally be very solicitous. Every thing else will fade and fail to afford us even the humblest gratification; but this will abide by us, and continue in the freshness and fulness of its peace forever and ever.

With the imperfect attention which has hitherto been paid to it, what immense benefits the gospel has already conferred upon the cause of virtue and of humanity in our world. The general aspect and condition of society have been strikingly and most happily changed by its kindly influences. Indeed, it has done much towards the complete regeneration of the great heart of every Christian community.

It has, to a great extent, healed the moral maladies of every place, where its true mission has been known. It has taught man to greet his fellow-man as a brother, wherever, and among whomsoever he may chance to meet him. It has infused into his soul a spirit of confidence in the favor and protection of his Maker, and inspired him with a filial and ardent love to him, and to all his requisitions.

It has made him feel that it is the meat and the drink of his higher nature to do the will of his God, to be constantly about his work. It has rescued thousands on thousands from the fatal dominion of a rancorous bigotry, and a persecuting intolerance. It has, to a great extent, swept the genius of superstition from the altars of religion, and from the walks of society at large.

It has brought the spirit of heaven to earth, and borne in its arms of faith, and hope, and charity, the once trembling tenants of earth, to the trust and beatitude of heaven. It has removed from the minds of millions the deeply painful apprehension of the soul's final banishment from the favor and protection of God to regions of interminable wo, and thereby dissipated the gloom and the horror which have so long and so generally hung over the grave. Such are a few of the benefits which the gospel has conferred upon its subjects. And these benefits may be derived from it by every one who will submit himself to its holy and blessed dominion. They may be reaped by you, kind reader, and by me.

O, then, how unreasonable it is, and exceedingly criminal, to oppose in any way the gospel of God. It is the deepest and the blindest infatuation. It is piercing our own souls with sorrow. O, then, let every one of us, young and old, male and female, firmly resolve to desist, instantly and forever, from all such opposition. Let us, from this time forward, obey the gospel. Let us obey it not in word only, but in deed and in truth, in the deep purposes of the soul, in every act of the life. In a word, let us see to it, that, at every step of our future course, we are able to say truly, with the great apostle of the Gentiles, "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

THE PULPIT AND THE PEOPLE.

BY REV. E. G. BROOKS.

We are believers in the importance of the Pulpit. Let theorizers speculate as they may, we believe that the Pulpit, —the Christian Pulpit, must be regarded as a source of mighty moral power,—as an instrumentality for good not safely to be dispensed with. It is not infallible. Like every thing else good, it may sometimes be abused and misdirected. But regarded in its general relations and influence, we believe it will be found a mighty barrier set up against error and against sin. It is one of the great appointments of God for the presentation of truth to the mind, and the application of truth to the heart, and thus, for the production of its operation in sanctifying and redeeming the world; one of the institutions established in Divine Providence, for the elevation and perfection of society and of man, and voices speak and mighty influences go out from it, calling and leading man on in the way of virtue and progress. And though the skeptic may sneer, and the radical cavil and object, the judicious and the candid must, and will, acknowledge its importance,—its necessity,—its high and holy mission in the world. Let its ministry be abolished and our altars be thrown down; let the preacher's voice be hushed, and the pulpit no longer speak of God and of duty,—of Christ, and redemption, and heaven;—and how soon would the difference be

seen! What a scene would society and the world very shortly present!

But why is the Pulpit thus important? Because of its influence in aiding the more full developement of man's moral and spiritual nature,—in upbuilding and strengthening man in truth and holiness. After all that may be said of it and its importance, then, we see that the pulpit rests for every manifestation of its usefulness,—for every developement of its power upon the people, and that to them, therefore, we must turn for the voice that shall speak of its real importance and power. The ministry, excellent and heaven-appointed as it is, may labor; the pulpit may speak, strongly, earnestly, eloquently; and yet, if the people will be indifferent,—if they seek not to profit by these labors,—if they apply not the truths uttered,—then the ministry will labor and the pulpit will speak in vain; they will be ineffectual and powerless. There must be earnest and diligent co-operation on the part of the people, therefore. There must be concert of action and of effort between the two. With the strivings of the pulpit must be joined the strivings of the people. Then good and holy results will follow; not otherwise.

With the people, then, it mainly rests whether or not the pulpit which speaks to them shall be successful; with the people it almost entirely rests, especially, to determine what views the community shall hold concerning the doctrine which the pulpit may defend and support. In this respect, the minister may say to his people, with the apostle of old, "Ye are our epistle known and read of all men." As this epistle reads, as they live, will be the judgment of the world as to his ministry,—as to the nature and tendency of the doctrines which he defends. In view of this fact, we see what is the duty of every Christian people,—of every individual of them. They should strive continually to profit by the instructions of the pulpit to which they listen; to apply the great principles of truth and duty which they profess, and which are urged and enforced upon their attention, to the government of their conduct. The religion which they support in the pulpit, they should develope in life, and in all their intercourse with the world. That world does not listen to the ministry which they attend; it does not know the character of that ministry; it *may* not know the doctrines which they profess, but may have an altogether erroneous and mistaken idea of them; but it does listen to the ministry of their *lives; it* does know the character of their example. That *example goes* where the pulpit,—where the preacher with his

ministry cannot go; it speaks where they cannot. It goes into the highway and workshop; into the store and out on the farm; by the bench and the anvil; by the counter and the roadside. It goes wherever men go; it speaks wherever men act. And it goes every where as the epistle which tells of the nature and tendency of the doctrine professed,—of the influence of the pulpit listened to. And though those doctrines may in themselves be good,—though that pulpit may be eloquent, and devoted, and christian,—if that example be evil and unchristian, the doctrines and the ministry will be judged accordingly.

That example is better than precept, is a principle more generally recognized and applied every where else than in reference to religion. And yet, as we need not say, it is as true and just here as any where. Agree as a dozen may about a religious principle; let them descant never so eloquently upon its excellence and adaptedness to the wants of man; tell as they will how full of moral and redeeming power it is; and yet, after all, this will not be worth a tithe as much as one well regulated, Christ-like life; one pure and holy example; one true christian character, the actual developement of this principle in its operation upon the heart. No principle, or theory, however beautiful it may be as a theory, is good for any thing as a religion for the soul, or has any claims upon our attention, except so far as it may be applied to some practical purpose,—so far as it will do the heart and life good. And the only proper way to demonstrate that it will do this, is, not to have the pulpit utter it and let it rest there; but for the people to carry it out into the world in true and actual living; not to let any tongue or lips speak it merely, but to let it be seen in manifestations of a pure and earnest heart; to let the life and example speak it. Amidst its many errors, the world is right upon this point:—it expects that the good,—the worth of any system, or principle, shall be exhibited not merely in word, but in its practical results. It is so in reference to the arts and sciences. If one comes forward with pretensions to the discovery of a new principle in either of these, the world is not satisfied,—none of us are,—with hearing him expatiate from the rostrum, or in the parlor, upon its mere theory; it asks for some demonstration of its practical utility; it asks for its practical application, as well as theoretical speculations. And if this is not given, though he may continue to talk, it places but little confidence in him, or in the principle which he sets forth. And *just so it is in reference* to religious principle. The

world looks for practice as well as precept; for a holy life as well as good speech; for a christian and devoted people as well as an eloquent and earnest pulpit. It looks to see the principle which the pulpit defends made productive of christian fruits in those who listen to its inculcations; to see that principle developed in real practical application. And if these demands are not satisfied, the pulpit can do but little in affecting public sentiment; in removing prejudice, if prejudice exists; in producing conviction, if doubts prevail; in making truth acknowledged and loved. The world will place but little confidence in the pulpit, or its pretensions; and that pulpit, therefore, will be powerless, not only in reference to those to whom it more immediately speaks, but because of its lack of power here, it will be powerless in the community where it stands. How much, then, the pulpit depends upon the people!

The moral of all this is plain to be seen. It need not be pointed out. Will you, reader, heed and apply it?

REFLECTIONS ON THE FUTURE STATE.

BY REV. SYLVANUS COBB.

I HAVE been engaged in agreeable meditations on the immortal state of being which is brought to light through the gospel. In these meditations my mind was excited by the words of St. John, 1st epistle, iii, 2. "*It doth not yet appear what we shall be: but we know that, when he shall appear, we shalt be like him; for we shall see him as he is.*"

1. "It doth not yet appear what we shall be." The apostles never undertook to describe the glory of the immortal state. If they had seen it, they could not have described it by language to our understanding. We cannot understand a description of what is to us unseen, any farther than it can be likened to some objects of our knowledge or senses. What wonderful gifts are the faculties of sight and hearing. If we had never been possessed of these faculties, no description could have been given us which would enable us to form any just conception of them. When Paul was favored with *a view of the third* heavens, he heard and saw things which

the law or power of language could not utter. He who has given us the wonderful faculties which we here possess, and these means of enjoyment, can, when he shall raise us in spiritual immortal bodies, give us faculties and means of enjoyment and happiness, in glory surpassing the present, as the immortal surpass the mortal. But we are satisfied with the order of things in which it does not yet appear what we shall be, because,—

2. "We know that, when he shall appear, we shall be like him; for we shall see him as he is." The pronoun *he*, in the text, may refer either to the Father or the Son, as the sense may be supposed to require, since they are both spoken of in the preceeding context, as co-operating in the work of grace, so that the knowledge of one comprises the knowledge of the other also. The Father is said to be manifested in the Son, and of course the saying in the text, "when he shall appear," refers to the appearing of Christ, and the manifestation of the Father by him.

Any remarkable display of the power and presence of Christ, by striking incidents in his church, may be called, in the scriptural style, his appearance. There was a remarkable and often predicted coming of Christ, towards the conclusion of the apostolical age. The display of power divine, in the resurrection of the dead, is also called the coming and appearing of Christ; and this seems to be the appearing which is meant in the case before us. For it is the event at which even the beloved apostle John expected to be like Christ, in a sense in which he could not then claim to be like him, seeing him as he is. The same sentiment seems to be expressed by St. Paul, where he says, "Our citizenship is in heaven, from whence also we look for the Savior, the Lord Jesus Christ; who will change our vile body, and fashion it like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." And again, he says, "For now I see through a glass darkly; but then face to face: now I know in part, but then shall I know even as also I am known."

Concerning what we shall be in the resurrection state, this much seems to be clearly involved in the very idea of a proper resurrection, viz: that we shall know that we had an existence in this mortal state, and shall know our friends there. If we have not there a remembrance of our existence here, it will not be our resurrection, but the creation of another race of beings; a race of beings who would know nothing of redeeming grace in their deliverance from the bondage of corruption, into the glorious liberty of the children of God. This

view of the subject partakes nothing of visionary speculation. As surely as the gospel of immortality is true, it is true that we shall hereafter remember our present existence. Not that we shall, as some seem to imagine, stand eternally looking back upon this speck of being, and have our happiness there measured by our character here. Eternity is not to be swallowed up in time, but time in eternity. A remembrance of the pit from which we shall have been taken, will carry our minds into a more devout and ardent praise of God for his redeeming grace and renovating love.

And it is obvious that, as we shall know ourselves, we shall know our friends. We shall be like Christ, for we shall see him as he is. Christ, after his resurrection, knew those with whom he had been acquainted, and made himself known to them. And since we are to see him as he is, and, of course, are to know him whom we had not seen on earth, we shall of course know those whose intercourse we have here enjoyed. And O! how thrilling will be that joy, when we shall congratulate each other on the deathless shores of immortality; when we shall be like Christ, both by being fashioned like unto his glorious body, and by receiving the impress of his moral image, from seeing him as he is. Then will temptations no more trouble the children of God, nor sin poison the soul. Then will false friendship no more pain the confiding heart, nor separations tear the bosoms of friends. Then will Jesus see of the travail of his soul and be satisfied, life evermore shall reign, and *God shall be all in all.*

ASSURANCE OF THE DIVINE FAVOR.

Among the distinguished immunities of the Christian, that of a firm conviction of the ever-enduring favor of God stands pre-eminent. Nothing can transcend it in worth; nothing, in a power to soothe and support the mind amid the conflicts with which it has to grapple, and the tribulations through which it has to wade, in its progress through the present world.

In what triumphant language doth the apostle speak of it? "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. viii. 38, 39.

Kind reader, only acquaint yourself with God, and this *unspeakable* boon, this blessed and balmy assurance will be *yours.* S. S.

EDITORS' TABLE.

FAMILY PRAYER BOOK.—The third edition of this work has just been published by Abel Tompkins. Two thousand copies were sold in about three months. We hope it will be extensively used. Family worship is a pleasant duty, and one attended with the happiest effects. It is a means of intellectual and moral culture; of giving authority to parents, and of inspiring children with a love of obedience. Every family which neglects this service, neglects not only a sacred duty, but one of the greatest aids in maintaining domestic order and harmony which can be had.

The following notice of the book is copied from the Baltimore Saturday Visitor, edited by a Presbyterian.

"We admire the tone of it, very much. It has added not a little to the estimate we had previously placed on the mental and moral worth of its author. Sectarians of the 'Evangelical churches' may say what they please of the Universalists,—they are doing their share of good, in their own way, in the land, and, we may say, in our own city. However unphilosophical may be some of their doctrines,—whatever their metaphysical notions,—they urge in such books as this, and from their pulpits, 'doctrines of life' (the only class of doctrines worth talking about) which can but render the recipient a better man or woman. For ourselves, we care very little what a sect's metaphysics be, if they are striving to fulfil their *earthly* duties, for the true road to heaven must be paved with just such diamonds."

FAMOUS MEN OF ANCIENT TIMES.—Mr. Goodrich is progressing rapidly with his Cabinet Library. The work increases in value as it advances. Part first of the volume devoted to famous men of ancient times, is full of interest. Mr. G. seems to have studied well his characters, and to have written with great candor. We have been pleased to find that he has been "somewhat chary of his eulogies upon the great men that figure in the pages of Grecian and Roman story." The custom of most writers has been to eulogize them in the highest terms, and surround them with a glory which has dazzled the eyes of all who gazed upon them. We are glad, therefore, that he has "viewed them in the same light,—weighed them in the same balance,—measured them by the same standard, that he would have done the more familiar characters of our own day."

The sketch of Mohammed is short, quite too short to give a full idea of the life of that *great impostor.* Mr. G., we know, says his chief aim

in writing is the moral culture of his readers, and that his articles are abridged or extended, as his controlling purpose might be subserved. But he professes to present a series of the great beacon lights that shine along on the shores of the past, and thus throw a continuous gleam over the dusky sea of ancient history; and it appears to us, therefore, that he had better give a full view of the lights he presents.

Though brief in his sketch of Mohammed, he is highly candid and charitable towards him. He seems to entertain not only an exalted opinion of him as a man of talents, but a favorable one as a man of honesty. He says:

"It was Mohammed's purpose to crush idolatry, and restore the lost worship of the true God. How far he was sincere, and how far he was an impostor, we cannot venture to affirm. It is probable that he was a religious enthusiast, deceived by his own fancies, and, perhaps, really believing his own visions. At the outset of his career, it is likely that he acted in good faith, while he was himself deluded. When he had advanced so far as to see power and dominion offered to his grasp, it is probable that his integrity gave way, and that thenceforward we are to consider him as under the alternate guidance of craft and fanaticism."—p. 13.

That Mohammed was a great man, one of the greatest that ever lived, is unquestionable; but we cannot see how any one can look upon his career without regarding him as the prince of impostors, who invented and employed his religion for the purpose of exalting and glorifying himself. We believe that his towering ambition was his ruling motive; that this first suggested to him the plan of inventing a new religion; and that this was his guiding-star through his whole life. He was not satisfied with temporal glory, or a rank among the conquerors of the earth. He must have spiritual as well as temporal power, and be exalted even higher than Moses or Christ. With ordinary men, such a plan would have been complete folly, and only have served to hasten their overthrow and disgrace. But Mohammed was a man of no ordinary mind. His powers were of the first class; and, therefore, he was enabled to form a scheme which, for far-reaching forethought, and adaptation to the end sought, has never been surpassed by human wisdom.

The very first step taken in his vast enterprize discovered a superior sagacity, and a perfect knowledge of human nature. He retired to a cave in the vicinity of Mecca, ostensibly for the purpose of spending his time in prayer, fasting and holy meditation. This was a wise thought; for his residence in the cave gave an air of sanctity to his *character, and* enabled him to pass himself off for something superior

in piety. This too enabled him to point to the time when he was called to the work of the Lord, and received those divine communications by which he was prepared for his mission.

In forming his religion, we see the same worldly wisdom. He seems to have taken a critical survey of the condition of his country; to have weighed with great care, and a nice discrimination, all the influences exerted by Judaism and Christianity; to have considered all the habits and predilections of his people; and then to have formed his religion so as to take a strong hold upon the feelings of all, whatever might be their pursuit, religion, or character. He had in it the prominent features of Heathenism, Judaism, and Christianity. He suited it also to the political condition of his country, and made it appeal strongly to its patriotism. The same sagacity was manifest in suiting his religion to the depraved inclinations and sensual appetites of the people. His heaven was all that sensualists could desire, and his hell all they could dread. He was equally sagacious in regard to miracles. Judaism and Christianity had both been established by their agency. A supernatural power was the sign of a divine commission, which all the messengers of God had exhibited. But Mohammed, when called upon for a miracle, unlike enthusiasts, took the high ground that he was not sent to work miracles; that the Koran was a standing miracle, and that in this there was sufficient evidence that he was from God.

In view of all these considerations, who can say that Mohammed was merely an enthusiast? To these we may add the facts, that while the Koran said no man should have over four wives, he had from sixteen to twenty-six; that when arraigned by his enemies for his vices, he said the Koran was for the government of the people, not their prophet; that he professed to have revelations absolving him from solemn obligations, and sanctioning his vices! Surely, then, there is no want of charity in saying he was A BOLD AND RECKLESS IMPOSTOR.

CONFERENCE MEETINGS.—We wish to call the attention of our readers to the subject of Conference Meetings. These furnish a means of religious and moral culture which has not, as yet, we apprehend, been so fully and generally appreciated, as its importance justly demands. In many, and perhaps, most places, these meetings are a novelty, a mode of religious instruction and communion, which has not, till lately, been heard of, and may, therefore, at first thought, be deemed a suspicious *innovation* upon the old and established methods

How tantalizing the demand, and soulless those who made it! But, the plaintive, and yet firm and decided reply of the poor, heart-broken captives, must have melted into tenderest pity the hearts of those even who insultingly mocked their sufferings, had they not been hard as adamant, and cold as fragments of eternal ice. Clanking their chains, and holding up their hands towards their unstrung harps, suspended on the branches of weeping willows, they exclaimed, "How shall we sing the Lord's song in a strange land?"

But, when Cyrus published his glorious decree, that the captive Jews might return to their own land, inhale the pure air of freedom, and rebuild their temple and city, they, at first, discredited the proclamation as an illusion, *too good to be true!* So it appears from their own confession,—"When the Lord turned again the captivity of Zion, we were like men that dream." Like prisoners who, having long sighed and prayed for liberty, at length, in the dreamy watches of night seem to cast off their servitude and throw their fetters to the wind! but they awake, and alas! it is a dream,—they are still loaded with chains! So had it often been with the captives of Zion. When they learned, however, that the heralding of their redemption was a reality, they were full and overflowing with merriment and joy. Their own words are,—"Then was our mouth filled with laughter, and our tongue with singing."

Having returned to their ancient home, rebuilded their temple, restored the true worship of the sanctuary, and reunited in bonds of love and peace, as members of the same family, they are well represented as contrasting their *then* present condition with their former state of oppression and dispersion among foes,—exclaiming, "Behold! how good and how pleasant it is for brethren to dwell together in unity." The glory of the latter house was greater than that of the former. Nor did this glory consist in the splendor and costliness of the temple, and its admirable adaptations to the purposes of religious devotion; but in the sentiments, feelings, hopes, and aspirations of the people,—the redeemed worshippers in the "City of Truth,—the holy mountain." They assembled on consecrated ground, with hearts outgushing with rapturous gratitude and joyousness. They could not find terms to express, directly, the felicities of their condition,—devoutly united and harmonized in love, friendship, and praise. They therefore aspired at description by comparison. Some elder of the congregation ex-

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UNION AMONG BRETHREN.

BY REV. RUSSELL STREETER.

"Behold how good and how pleasant it is for brethren to dwell together in unity."—Ps. cxxxiii, 1.

THIS exclamation may have been a part of a song of praise, which was celebrated by God's chosen people after the return from the Babylonian captivity. It expresses, with the greatest pathos and earnestness, the grateful, fraternal, rapturous feelings which thrilled the bosoms of the literally redeemed. Being restored to the land of their fathers, the blessings of freedom, and the worship of the One God, they found it difficult to express, to their own satisfaction, the joyous emotions and gratitude of their bounding hearts.

For "three-score years and ten" the Israelites had suffered debasing servitude in a strange land, crushed and downtrodden by the iron heel of despotism. Manacled and bleeding, they were bought and sold, dispersed through the vast Chaldean empire, at the caprice and cupidity of their idolatrous, unfeeling taskmasters. Their condition is pathetically set forth in another Psalm. They sorrowingly said,—"By the rivers of Babylon, there we sat down, [when exhausted and worn out with fatigue] yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion."

How tantalizing the demand, and soulless those who made it! But, the plaintive, and yet firm and decided reply of the poor, heart-broken captives, must have melted into tenderest pity the hearts of those even who insultingly mocked their sufferings, had they not been hard as adamant, and cold as fragments of eternal ice. Clanking their chains, and holding up their hands towards their unstrung harps, suspended on the branches of weeping willows, they exclaimed, "How shall we sing the Lord's song in a strange land?"

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claims, "Behold! how good and how pleasant it is for brethren to dwell together in unity." Another venerable worshipper responds,—"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments." Or, rather, says a third voice, "It is like the dew of Hermon, that descended upon the mountains of Zion;"—yes, says a fourth, "Where the Lord commanded the blessing, even life for evermore!" What emblems, save the odoriferous perfume, the copious dew drops, and the blessing of life for evermore, could fully express the abundance, purity, and excellence of that *spirit of brotherly love* which the redeemed enjoyed in baptismal profusion? It is one of the greatest blessings which can be possessed on earth. And even heaven itself, the abode and home of the saved and blest, would be unworthy of its name,—no *real* heaven,—were the songs of angels exchanged for the contentions of demons, and the harmonious intercourse of the holy to give place to the voice of slander and the storms of wrath.

The principle of benevolence and philanthropy is the source of rational enjoyment and bliss. The infinitely benevolent God is, necessarily, infinitely happy and glorious. His intelligent, moral offspring, in proportion as they partake of the divine nature, and feel and act accordingly, are blest and happy. And since God has made of one blood all nations of men, *all* are his offspring, and the universal brotherhood of man is demonstrated. We thank the universal Parent of all, that this confraternity will be, finally, universally recognized in earth and heaven.

But it is probable our text relates to that peculiar brotherhood which subsists among those of kindred faith, feelings, worship, desires, and hopes; who have been baptized into one ocean of benevolence,—one spirit of charity,—and are hence children of God,—companions in a moral, religious, and fraternal respect.

In like manner, those of like precious faith, who cherish the same joyous hope, send up to heaven similar aspirations, and hold themselves responsible to the same precepts of universal justice and benevolence, are brethren; and having organized into societies and churches, they should dwell together, and co-operate in every good word and work, in the unity of the spirit and the bonds of peace. The members of the different religious communions should reckon themselves as members of the respective bodies to which *they belong,—each denomination* a family, the branches and

members of which, as brethren and friends, should endeavor to promote the interest and prosperity of all. Several families may each act for its own good, without infringing upon the rights, or abridging, in the least, the privileges of others of the same cluster. So should the different denominations pursue an honorable, generous course, which, whilst it would secure the rights and interests of each, would subserve and promote the welfare and prosperity of the whole. It is upon this principle that we do unto others as we would they should do unto us. We should never forget that, notwithstanding our differences of opinion, habits, and religious associations, we are, nevertheless, the offspring of the same divine Parent in heaven,—alike dependent on him for life, the bounties of providence, and the riches of grace and salvation. There is, probably, a greater unity of faith in churches than mere sectarists usually imagine.

It would seem, from the language of the Scriptures, that all Christians might so unite in the Faith of the Gospel as to render censoriousness, and even all unkindness of feeling, unknown and impossible among its professors. The encouraging declaration is,—"*Till we all come* in the UNITY OF THE FAITH, and to the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fulness of Christ." Here is no room for wide and irreconcilable divisions among the followers of the Lamb. When the middle walls of partition, reared by human hands and clerical ingenuity, shall have been demolished, all will be ONE in Christ Jesus.

There are certain fundamental positions of truth, to which no rational christians will object. We all believe, it is presumed, that there is One God, whose nature is Love, revealed in our Lord Jesus Christ, by one holy spirit of grace and truth, who will finally save all men, restoring them to holiness and virtue; and that holiness and happiness being inseparably connected, we have every motive to repent of sin, live godly, and practise good works; for these things are good and profitable unto men. And, hence, we all most cordially believe that man is morally responsible, according to his capacity and opportunities, to God, the moral Governor of the universe, and that he will be equitably recompensed or rewarded, whether his works be good or bad; and yet, the benevolent Father of all human kind, will accomplish the good pleasure of his will and purpose, by gathering together all things in Christ, in the dispensation of the fulness of times. *In other words,* that He will govern, reward, punish, sanc-

tify, and save all men, *accordingly as we are taught in the Holy Scriptures.*

Now, what devout christian will object to these benevolent and scriptural positions? Who will deny that the purposes of Deity are compatible with his holy will, and his will the index of his all-perfect and benevolent nature; and, of course, that he can no more fail of accomplishing his will and pleasure, than he can fail of acting agreeably to his own immutable attributes? No one need oppose these wholesome and profitable truths, for they are purely scriptural,—impartial, anti-sectarian,—and destitute of exclusiveness.

In these blessed principles all men may unite, become holy and happy. Not that there will ever be on earth a perfect coincidence of belief, in relation to every thing, every particular,—which may be proposed as matter of faith. Such entire uniformity cannot be reasonably expected, even among those of the same religious denomination; much less among all the different persuasions in christendom. But that with a spirit of candor and accommodation,—discarding the too prevalent notion of being wise above what is written,—christians might unite in the fundamentals of truth, and know how good and how pleasant it is to dwell together in unity, who will dispute?

Tell me not that we must include the dogma of endless misery,—an eternity of wo! What has *that* to do with *faith in Christ?* Nothing. Were I to believe that every child of humanity, from the first to the last born of our race, would be finally lost, would it amount to an iota of the sublime faith of the christian? All christendom answers, No. How much less, then, would a belief in immeasurably less than a moiety of human kind constitute an essential part of the christian profession? Away with such pretension. To suppose that "immortal souls," for whom the Saviour died, will be consigned to the woes of two infinities,—*infinite pain and infinite duration;*—be banished from the society of all benevolent beings,—exiled from the kind sympathies of the universe, and associate only with spirits of constantly increasing malignity, in the dark midnight of deep despair, writhing and quivering under the searching anger of Jesus and of God, and the sneering amen and contempt of saints and angels, would be abhorrent to the benevolent feelings and charitable hopes of all true Christians. Such views are too nearly *obsolete* to be included in the christian nomenclature, or attributed to any benevolent follower of the *Prince of Peace, the Saviour* of the world.

We would call upon all the children of our merciful Father to rejoice and be grateful, that the *feelings, desires,* and *prayers of all good men* are opposed to the horrific sentiment above named,—which we desire not to repeat.

There is, then, generally, a Unity of Spirit. Let us cherish it in the bonds of love and peace. Let the sword of strife and envy sleep and rust in its scabbard. If constrained, at any time, in self-defence, or in the gospel's defence, to wield "the sword of the spirit," let benevolence urge you on, that the weapon of your holy warfare, like the famed spear of Achilles, may heal the very wounds it inflicts.

But, beloved brethren of all denominations, we beg you would consider the glorious and wide-spreading advantages resulting from the cultivation of the spirit of the religion of God; and may as many as have been delivered from the bondage of sin, and translated into the kingdom of God's dear Son, *so live and so act* that we may say in the ear of the unbelieving world, "Behold! how good and how pleasant it is for brethren to dwell together in unity."

FAITH.

BY REV. HOSEA BALLOU, 2D.

We are apt to undervalue the importance of faith. It is but conjecture, it is said; there is no certainty in it; it wants substantial reality. There is a common saying which betrays the low estimation in which it is held: "No matter what a man believes; if his conduct be right, that is the principal thing." For belief, it is supposed, has no immediate and decisive bearing on what is practical and real. Accordingly, some have gone a step further, and proposed to dispense with faith altogether, especially in the subject of religion. They resolve to have nothing to do with so uncertain a guide, but to act the part of wise philosophers, and trust themselves only to what they see and know.

Now, it appears to us that there could not be a greater absurdity than this. Whoever looks into his own nature, and acquaints himself with its laws, will readily perceive that *one of the* essential elements of our mental activity, is faith,

and that it is inseparable from the exercise of thought. Strive as much as we please to suppress it in our minds, still there it is, and there it will be in spite of all our efforts. No man ever did, no man ever can, exist without it. We speak not now, of religious faith exclusively, but of faith in general, faith of some kind. All believe. It is true, we call certain characters unbelievers, and the Bible so calls them; but nevertheless, they are unbelievers only in some few respects, not in all things. The principle itself operates perpetually in every man's bosom, though with many it may be perverted from its proper aim. Some may believe in one class of objects, and some in another; but all the difference between mankind, in this respect, is, that their faith takes different directions. If excluded from one field of thought, it generally makes up for the restriction, by excess in some other department, so that the greatest sceptics are not unfrequently the most credulous of believers.

Man "walks by faith," as much in the affairs of this life, as in the concerns of the world to come. We may illustrate this by some of the simplest facts in our common experience. We all believe, for instance, that to-morrow's sun will rise, and bring another day; and on the strength of that belief, we calculate our present measures, and make our preparations for the future. Speaking in a worldly sense, we daily walk by that faith in to-morrow, and in to-morrow's demands. Or, if we do not expect to see another day for ourselves, then we modify our plans accordingly. In either case, we arrange our schemes and conduct our business by our faith in the future. All men, too, have faith, undoubting faith, in unseen objects and facts,—the irreligious just as much as the religious. We believe in regions of space which neither we nor any mortal ever saw, and in countries which we never visited; and our conviction of their existence gives rise to many of our most laborious pursuits, or regulates them. We believe in past times of which we have no remembrance, in ages long before we were born; and the characters and transactions of those periods impress our imagination, agitate our sympathies, and contribute to form our characters, almost as much as the events that are passing before our eyes. So impossible is it for man to shut himself up in the narrow circle of his positive knowledge! so perpetually does he live by faith, and rest himself upon it, in all the range of his thoughts and practice!

If any should ask, why we dwell so long on these obvious *considerations, it is because* that people are sometimes disposed

to look on religion as an exception, in these respects, from all the other interests of life. These, they think, have a character of reality, and are founded on tangible facts; but religion, on the other hand, is of a more shadowy, unsubstantial nature, a factitious sentiment, resting only on faith; and faith, it is supposed, is but an unreal foundation, very different from what we demand in all practical affairs of moment. It is evident, however, from the considerations we have presented, that faith acts as extensive a part in the other concerns of life, as it does in religion. And if we make this a disparagement of the one, we must first bring the objection to bear equally against the whole,—an all-involving absurdity, of which no human creature ever was guilty, or can be guilty.

It may be gathered, from what we have already observed, that faith is one of the most powerful motives of our nature. We wish to remark, distinctly, that it exerts a transforming influence on our characters, feelings and conduct, in every thing we have to do. Religious faith has an incalculable power over those who exercise it; and it has this power by virtue of the constitutional laws of our moral and spiritual being, not by any miraculous interference with their natural operation. The Scriptures ascribe to it the most important effects. They represent it as the principle by which the heart is purified, and salvation produced.

Should it be thought unreasonable to ascribe so great an effect to so simple a cause, let us reflect that, in all other subjects, even in the ordinary departments of business, faith is often the immediate source from which our actions flow. As little as it has been accounted of, and as powerless as it may have been deemed, it is actually the moving spring of most of the employments, pursuits and conduct of this world. Why does that man toil in yonder field, or in yonder workshop, from morning till night, from day to day, and onwards from year to year? What sustains and urges him on? Belief; his belief, that in this way he will gain a competence for his wants and those of his family, and perhaps accumulate some little portion of this world's goods. Would you stop his exertions, at once? Take that belief wholly away from him, and you have unnerved his arm as effectually as if it were struck with palsy. Faith forms our characters, or changes and fashions them, imparts new affections, or extinguishes the old, accordingly as it bears upon us in one direction or another. That little child, who loves his parents with all his heart, who delights in their presence, confides

in their care, and cheerfully obeys their commands,—where shall we find the spring of all his overflowing affection and confidence? In his deep persuasion of their love and faithfulness and sympathy. And if you would alienate his heart, and make him shun instead of seeking their presence, you have but to change his faith with respect to their feelings, and you will gain the object, as surely as if you held the wires that controlled all the hidden organization of his nature. Just as his faith turns from one point to another, his obedient affections follow. And so in all the domestic and social relations of life. What was it that induced the prodigal son, in the parable, to return? He had broken the strongest ties of nature, when he left his father's house; he had trampled on duty; he had sunk into shame and poverty; he had suffered starvation; but all in vain. Try, then, the power of faith in his father's bounty; and you hear him exclaim, "In my father's house there is bread enough and to spare; and lo! I perish with hunger. I will arise and go unto my father."

So powerful is this principle in all the workings of the heart. We are now prepared to see the reasonableness of the doctrine which the Scriptures maintain concerning Christian faith. St. Paul regards it as the efficient motive which produces genuine righteousness, or the righteousness of faith, which he contrasts with that of a spurious kind. "Without faith it is impossible to please God." "Abraham believed God, and it was counted to him for righteousness." "By faith we are justified. By grace are we saved, through faith." "He that believeth, and is baptized, shall be saved; but he that believeth not shall be condemned."

It is not that God has required faith, on our part, as an arbitrary condition of our being accepted of him as righteous, when, in point of fact, we are not righteous; on the contrary, faith actually works true righteousness in us, by its natural influence, reconciling us with our Maker, purifying our hearts, and bringing our spirit into conformity with the divine law. We are justified by faith, because it produces that frame of mind which is the proper subject of justification; we are saved through faith, because it overcomes our sin, and creates "righteousness, and peace, and joy in the Holy Ghost." This, its natural operation, can easily be understood, if we consider what that faith is, which is so much insisted on in the Scriptures. It is faith in Jesus Christ, in his doctrine, his religion, his character and precepts, *as the truth of God.* It is faith in that Father of all,

and Saviour of all, whom he revealed, and who is imaged forth to us in his own meek, benevolent and endearing temper. It is faith in that principle of universal benevolence which he taught, and illustrated by his own example. It is faith in that glorious life and immortality he brought to light. These are the great truths of the gospel; and when they are received with a clear and living faith, they become "the power of God unto salvation to every one that believeth."

THE PROPHET'S WARNING.

BY REV. J. C. WALDO.

In the reign of Jehoshaphat, king of Judea, and Ahab, king of Israel, the latter of these sovereigns looked upon Ramoth-Gilead with covetous eyes, greatly desiring its annexation to his own kingdom. But fearing that his military strength was inadequate to the subjugation of this realm to his own dominions, he made overtures to Jehoshaphat, that he should join him, with the armed forces of Judea, in the contemplated war. It was an ancient custom in the kingdom of Ahab, when any great enterprize was about to be undertaken, to inquire of the prophets of the country, as to its probable success. Of this fact the king of Judea was aware. Therefore, as a condition upon which he would consent to ratify the proposed alliance of his neighbor of the commonwealth of Israel, Ahab was required to conform to this venerable usage. Accordingly, the prophets of this belligerent king were assembled, four hundred in number, and the inquiry was made of them, and they all answered as one man, saying, "Go up to Ramoth-Gilead to battle, and the Lord shall surely deliver it into the king's hands."

Now there dwelt in Israel one prophet whom the king did not summons to this convocation of wise men and seers. This neglect, as also the individual whom it concerned, were both made known to Jehoshaphat. Hence he inquired, "Is there not yet another prophet in Israel?" Ahab reluctantly and carelessly answered, "Micah is a prophet;" adding, *that he had not* invited this son of Imlah, because on all

former occasions, when he had been noticed, he had prophesied him *evil*, and *never* good. But, as the sovereign of Judea refused to go up against Ramoth-Gilead, until the decision of this prophet had also been obtained in the case, Ahab sent his servant and summoned Micah, the Imlakite. The messenger of the king, sent with this summons, apprized the prophet of Ahab's prejudice against him; and, to prove the strength of his *credulity*, as well as prejudice, Micah, when his opinion was demanded as to the success of the undertaking, repeated, in substance, what the other prophets had spoken,—"Go up to Ramoth-Gilead, and the Lord shall surely deliver it into the king's hands.

As Micah had never before given encouragement, but had predicted evil on all former and similar occasions, and feeling that this was as unholy as any project that the prophet had before condemned, the king doubted Micah's sincerity; and he adjured him, in the name of the Lord, to tell him nothing but the truth. The prophet now spake of a vision that had troubled his sleep in the night time. He "saw all Israel scattered like sheep upon the hills, having no shepherd. And the Lord God said, 'Have these no master.'" In these words, Ahab's death was too clearly indicated to pass unnoticed. And he appealed to Jehoshaphat to bear him witness of the truth of the charge, that Micah was always a prophet of evil to him. But the prophet continued his narrative of the vision. The Lord inquired, "Who shall tempt Ahab to go up and fall at Ramoth-Gilead?" One proposed *this*, and another *that*, till it was decreed that a lying spirit should be sent forth for this purpose, into the mouths of all the king's prophets. Ahab became exceedingly enraged. He sent Micah to the governor with this commandment, "Cast him into prison, and feed him upon the bread of sorrow, and with the waters of affliction, till I return from Ramoth-Gilead in peace." Micah, hearing these orders of Ahab, uttered the "*warning*," alluded to in the heading of this article,—"*If thou return at all in peace, the Lord hath not spoken by me!*"

Though he affected to disdain him, yet Micah's prediction troubled Ahab exceedingly. True, he had always before prophesied him evil, yet had his predictions been realized; and now that he had foretold his death, he was sorely troubled. The king's conscience vexed him. He knew the war was an unrighteous one. Hence his fear that the hated prophecy would be realized. What did he? He set about what all *sinners are prone* to undertake under like circum-

stances,—that is, *deceiving* the Almighty! The stratagem was this.—While Jehoshaphat appeared on the battle field in his kingly robes, Ahab was to go in the garb of a private soldier. The device operated well for a season. The royal habiliments of the king of Judea attracted the attention of the most skillful archers in the armies of Ramoth-Gilead. For a time Ahab escaped unharmed. But at length, says the historian, *a random arrow*,—not a shot aimed by one that discerned the king through the disguise he wore,—not a quiver sent from the bow of him that saw Ahab through the humble private's garb,—but a RANDOM ARROW, guided by that unseen power which had dictated the prophet's warning, pierced the heart of the king of Israel, and he expired in his chariot ere the going downof that day's sun!

Our subject, as here presented, contains valuable doctrinal and practical instruction. Since time began there has existed an immediate and inseparable connexion between a vicious course of life and misery; and an equally strong and certain union between a virtuous course of conduct and peace and prosperity. Although the fact here stated has stood forth in bold relief, like the sun in the noon-day heavens, since the creation of the world, being most palpably impressed upon every act of individuals and nations, yet neither of the kings mentioned in the above history, nor any one of their subjects, save Micah, seems to have had the slightest conception of it. Had they realized it, they would have seen no necessity for asking the advice of prophets as to the success of a wicked enterprize. Their own individual experience, and that of all the world besides, would have told them, that they could not return in peace from a sinful work, however successfully prosecuted. Why, then, this astonishing ignorance in respect to a truth concerning which the means of correct information were so abundant,—flowing openly and constantly, as it does from that infallibly truth-telling source,—universal experience? We are deeply interested in answering this inquiry; for, the same ignorance prevails *now*,—the means of correct knowledge being the same and unchangeable. What blinded the eyes of the people in the days of Ahab? Nothing, most assuredly, they had experienced themselves, or had witnessed in the experience of others. They had beheld nothing in their own personal histories, nothing in the history of others, nor yet in the history of all the world, from its creation up to their own *day, but that* vice and misery, virtue and peace, are wisely *joined together*, inseparably and immediately, in this life;

and that what God hath thus righteously connected, man cannot put asunder. What, then, we repeat, blinded the people's eyes? The same that blinds the eyes of the people now. When we have answered the inquiry in relation to the days of the king of Israel, we have found a solution for the same strange phenomenon in our own.

I am thankful that the answer to this perplexing question is furnished by the very subject now in hand. We learn that there were, at the time of this ignorance in Israel and Judea, four hundred professed prophets of God, who spoke lies and caused the people to err, where one could be found who told the truth. When this same ignorance prevailed *most* in our age, the difference between true and false prophets was quite as great. At that far-back period, in which our subject finds its date, the people were very superstitious, and proportionately credulous of what their prophets told them,—implicitly relying upon their predictions. Four hundred told them they could sin with impunity, escaping all punishment *here*,—or, what was the same, that they could return from a wicked action in peace; while there was but *one* in all the land whose voice was heard in opposition. Is it strange, then, that the people did not know the truth? It is rather strange that they knew any thing aright. There are some who may chance to bestow upon this article a moment's notice, that can look back to the time, in this country, when there were four hundred professed servants of God, who, by putting afar off the evil day, encouraged the wicked to pursue his wickedness, as did the lying prophets of Ahab; while there was but ONE solitary voice in all the land, that, by preaching, as did Micah, the impossibility of doing a sinful act and returning in peace,—that sin is speedily punished in this life, discouraged vice, and terrified the sinner with his own present evil way. There is a remnant *now*, according to the election of Partialism;—but, the Lord be praised, their days are being shortened, and their numbers much decreased. When we remember the strong prejudice that almost universally prevailed in *favor* of the four hundred lying prophets, and the equally strong and general prejudice *against* the testimony of that one preacher,—the venerated MURRAY,—we are not surprised that the truth has progressed so tardily,—we are rather astonished that it has accomplished so much and wrought so well.

Ahab loved the lying prophets, because they flattered his ambition, and encouraged his evil deeds; but he was angry

with Micah because he told him the truth, and sought by its timely exhibition to save his sovereign from the dreadful consequences of his sinful schemes. So it has ever been, and so it is even now! The men who will flatter the pride of the great, by assigning them the uppermost seats on earth, and promising them the same invidious distinctions in the world to come,—who will *encourage sin*, by procrastinating the day of its retribution, so as to accommodate the utmost desire of *honorable* sinners, are flattered and caressed in return; while such as cry aloud against sin and spare not, either in high or low places, as did the prophet, are denounced, ill-treated, and despised.

Ahab commanded Micah,—the only true prophet in his kingdom,—because he told him the truth to save him from death, to be immured in a prison, and fed upon the bitter bread of sorrow and the waters of affliction! Such has been the reward which this world has ever bestowed upon all truth-tellers. Jesus was stoned because he told his enemies the truth; and because he could not encourage their wickedness, but raised his voice in solemn warning against their unrighteous deeds, they hung him upon the cross! Shall his followers murmur, then, if they receive in the same world, that so ill-treated its gracious Lord, persecutions for righteousness' sake? The soldiery that eats from the same table, and the same bill of fare with their commander-in-chief, being thus faithfully forwarned before their enlistment, have no good cause to complain. The soldier of the cross is fully advertised as to the character of his fare in the service of Zion's chief,—even such as that chief himself received, —"The bread of sorrow and the waters of affliction." "Blessed are ye when men shall revile you," &c. "In the world ye shall have tribulation."

Our subject has its moral. When our feet are enticed from the paths of virtue, righteousness, and truth, let the prophet's warning sound in our ears,—"If thou return at all in peace, the Lord hath not spoken by me." Reader, art thou tempted to forsake the quiet and sanctified joys and duties of home, for the haunts of revelry and dissipation? The prophet's warning comes to thy rescue,—"If thou return at all in peace, the Lord hath not spoken by me,"—and may you heed it and be saved. Art thou inclined to leave the calling of honest industry and virtuous economy, and to plunge thyself headlong into the mazy labyrinth of *gambling* speculations, that thou mayest make haste to be *rich?* Brother, the Lord thy God hath a word with thee,

by the mouth of the prophet,—"If thou return at all in peace, the Lord hath not spoken by me." May the prophet's warning prove thy salvation. Art thou seeking a balm for the ills of life, a comforter in this vale of tears, a physician for thy soul's infirmities and pains, in the doctrine of endless sin and misery, for any portion of thy fellow creatures? Hark! The prophet's warning is out upon every breeze in the wide earth,—it rides upon the winds from the four quarters of heaven,—its echo is heard from the mountain tops and the valleys,—every city, town, and hamlet,—every jail, prison, penitentiary; and hospital in the land, is trumpet-tongued with the admonition,—yea, the sound thereof hath gone abroad into all the earth, saying, "If thou return at all in peace, the Lord hath not spoken by" the sad experience of all that have gone this road to hell before thee. Mortal! Hast thou thought to raise thine own reputation by procuring the ruin of thy brother's? Hast thou sought to exalt thine own power, influence, fame or happiness, by the prostration of an unfortunate neighbor? God, even *thy* God, hath a word with thee by the lips of his prophet Micah,—"If thou return at all in peace, the Lord hath not spoken by" his prophets; the Lord hath not spoken by his word; the Lord hath not spoken by the events of his providence; the Lord hath not spoken by thine own experience; yea, the Lord hath not spoken by the history of Man.

Reader! thou hast heard "THE PROPHET'S WARNING!"

WHAT IS IT TO REMEMBER GOD?

BY REV. SAMUEL P. SKINNER.

"Remember now thy Creator."—Eccl. xii, 1.

THE admonition to remember the Creator is very justly one of the most frequent with which the Christian pulpit resounds. From Sabbath to Sabbath we have heard it during our whole course from youth upward; and our whole religious and moral education has been directed to the end of impressing us with its importance. Yet this instruction, with most persons, has been but slightly effective. Few, except *those predisposed* by their natural temperament to

superstition, learn to recognize, in their ordinary pursuits, the existence of the Supreme Being, and to feel habitually a sense of his presence. Why is this? Why is it that the result should be so disproportioned to the efforts?—that the burden of religious instruction should be,—Remember God,—and yet so few should be habitually conscious of his existence? Is the fault with those who are taught, or with those who teach? With both, no doubt; but, primarily, I believe, it is with those who teach. What impression does this exhortation, so constantly addressed to us from the pulpit, produce upon us? No definable impression, usually. It is uttered from week to week, by our religious instructers, as a part of their vocation,—because they are employed and paid for preaching it to us. We hear it with much the same view. Thus regarded, it cannot exercise any great practical influence over us. And besides, this language, as usually uttered, does not carry with it any precise and fixed signification. Our notions of the Supreme Being are, at best, usually dim and undefined; and to be admonished to remember him, even though the admonition carry with it a penalty for neglect, does not remove the obscurity. It gives us no clearer notions of what is expected of us, nor of what we ought to do. If it produces any one impression more than another, it is this:—That God is some great and powerful being, far above us, and who has the ability to do us harm; and that he is very likely to do it, unless we keep constantly thinking about him. Some such impression as this is, no doubt, very general. And hence it is that persons, who ordinarily do not have God in all their thoughts, yet think of him with awe in any period of imagined danger. A sudden peal of thunder will immediately excite this sensation; so will any unexpected personal danger, and, with many persons, darkness and utter loneliness. In these and similar cases the mind instantly turns to God, as the author of the dread and danger which surround us; as if this sudden recollection of him could, in some measure, propitiate his favor, and avert the impending evil.

But these transient and evanescent emotions are no more a part of the religious duty enjoined in the command to remember the Creator, than are the propitiatory sacrifices of the pagan to his offended deity. It is, indeed, not a remembrance of God, but a superstitious dread of some imaginary being, whose power we fear, and of whose existence we are *suddenly* reminded by the evils which threaten us

But more than this. That kind of remembrance of the Creator required in the Scriptures, implies the highest degree of veneration for him,—admiration for the excellences of his character, and gratitude for his beneficence towards us. Now in what way can the views we usually receive of God from our religious teachers, excite either of these sentiments? When they do define him, which they do not often, how is he presented to us? In a way to fix permanently in our minds the recollection of his excellences?

We turn fondly and without an effort to such remembrances as excite the higher sentiments of our nature; for the action of these is attended with pleasurable emotions. What we can love, what we can venerate, what we can aspire to, we dwell upon with delight. The mind loves to turn from duller, grosser sensations, to fix upon this, its ideal of the good. In like manner, on the other hand, we involuntarily shrink from those sentiments, the recollection of which is painful. By a law of its own being, the mind turns from them with disgust. Averse to every thing that strikes discordantly upon the chords of its own sympathies, it seeks to banish and forget them. It is so in our thoughts of God. Present the Deity in the unamiable light in which we usually see him through the medium of pulpit declamation,—stern, vindictive, unrelenting,—seeking, by the inflexible severity of his law, the utter and hopeless condemnation of the faltering,—unsympathising with infirmity and unmoved by sorrow; and though you admonish us to remember him, and accompany your admonition with all the threatenings superstition can invent, it is of no avail. We *cannot* remember him. There is nothing for the mind to turn to and dwell upon with delight,—no pleasing recollection with which it can solace itself amid its cares,—nothing it can love, and trust, and hope in, and cling to in sorrow; no, nothing either to moderate the excess of its pleasures, or to soften the severity of its grief. True, you may break down the mind with such representations,—you may make it abject and wretched; and then, indeed, it remembers God; but it is as the bondman remembers his tyrant master,—by the chain which is eating daily into his flesh.

God demands no such homage as this. It is not thus that he desires to dwell in the recollection of his children. We who are designated by the high appellation of the sons of God were not destined to this base vassalage. God loveth the free worshipper. He claims no service that a sense of

his excellence does not prompt,—no place in our remembrance that is not accorded by loyal and willing hearts.

It seems that we may discover, in all this, how it is that so much has been said and so little done towards producing an habitual sense of the divine presence. Either no motive has been presented, or not the right motive. The *true* God has not been preached.

What is God? We only know him by our sense of the abstract terms we employ to express the qualities of his nature. God is wise; God is just; God is good. Wisdom, justice, goodness, are terms which we understand well enough; and these are expressive of the essential attributes of the divine nature. God, then, is but another name for these attributes united, and acting conjunctively in the government of the universe. *God governs*,—is the same as to say,—*Wisdom, and justice, and goodness direct events*. And so, to *remember* God, is not to fix in our minds the idea of an immense being, seated above the clouds, bearing some shadowy resemblance to the human form, and looking down upon the succession of events among us. That is not God. It is a phantasm,—an image which education in the old times has left in the mind. Christianity gives higher revelations. God is a Spirit. Viewing him thus, there is little difficulty. We can conceive of the attributes I have named; and these *are* God. To remember these as the principles which created and peopled the universe, and which direct every event in the physical and moral world, is to remember God. Wisdom is the ability to act skillfully, expediently,—to adapt means to ends;—goodness directs this attribute to benevolent results;—justice tempers the operations of both, so that they ever act with impartial and undeviating equity. Hence, these attributes in perfection cannot err. Therefore we say, God cannot err. To adore God is to adore supreme justice, wisdom, goodness;—to worship God, is to worship these.

To my mind this view presents the subject with peculiar force and propriety; and it seems to be sustained by the general language of the Scriptures. Take, for instance, the following: "Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that *thou hast* is multiplied; then thine heart be lifted up, and *thou forget* the Lord thy God."—Deut. viii, 11—14. That

is, lest in our sensuality and selfishness we forget the principles of wisdom, equity, and benevolence, which are the source from which our blessings come,—the means by which we ourselves exist,—which have supplied every concomitant of life, even to the very air we breathe. Principles which thus constitute the elements of our own life and happiness, and of the lives and happiness of those around us, must not be forgotten. Without these, government, order, society,—nay, the universe itself would be dissolved. We must beware, then, that we forget not God. In the field and in the closet,—in the shop and in the hall of legislation,—in the counting-room and in the sanctuary,—in our pleasures and in our sorrows; alike in all places and in all times must these principles be with us, uppermost, all-controlling. THEN DO WE REMEMBER GOD.

THE INFLUENCE OF CHRISTIAN WOMEN.

NUMBER FOUR.

BY REV. OTIS A. SKINNER.

THERE is but one topic more on which I wish to speak, and that is, woman's influence upon the Christian character. This is a great subject, and I am fully sensible of my inability to do it justice. I may, however, offer a few reflections that will serve to give some idea of her beneficial agency in this respect.

Tacitus remarks that the degeneracy of morals under the emperors can be traced to the period when mothers began to give up the education of their children to slaves and hirelings. Paul bore the same testimony to maternal influence, in saying, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, I am persuaded that it dwelleth also in thee." How fully does this show, that if mothers will seek to impress the minds of their children with sentiments of piety, they may hope that by the blessing of God, their labor will not be in vain.

We could refer, would space permit, to numerous individuals, as an illustration of the great power which mothers

have over the hearts of their children. Even those that have become abandoned, and have given themselves up to crime, have confessed that they could never wholly forget the warnings and exhortations of their mothers. The name of Enevold De Brandt may perhaps be known to the reader. He was of Danish extraction, and of a noble family. His education was good, and the examples set before him such as the gospel requires. Great care was taken to train him by moral and religious instruction in the paths of virtue and piety. Though much of his life was spent in sin, and he died upon a scaffold, he said, he was never able to shake off the recollection of these early impressions, and he confessed that he felt their secret power visiting his conscience, in the midst of levity and dissipation, and especially when consigned to the solitude of a prison.

Gilbert West, an amiable and pious man, says, in a letter to Dr. Doddridge, "I owe to the early care of a most excellent woman, my mother, that bent and bias to religion, which with the cooperating grace of God, hath at length brought me back to the paths of peace."

The reason of this great power, will be perfectly obvious to all who will reflect upon the way in which religion is most effectually presented to children. It is not by argument, and appeals to reason, that religious impressions are made upon them; but it is by touching their affections, and winning their favor. And who can do this so well as the tender mother, whose heart is all sympathy and love; who can open in the bosoms of her children, the deepest fountains of feeling, by a single word of affection? How much then, can a Christian mother do, by tender instruction, warm entreaties, and earnest prayers, in moulding her children for the Lord.

But the influence of Christian women is not limited to this sphere. No man has been engaged for any length of time in the christian ministry, who has not felt himself greatly indebted to her exertions and aid for much that he has been able to accomplish. The great characteristic of Christianity is tenderness. It unfolds the infinite compassion of God, the unwearying benevolence of the Saviour, the scheme of mercy which embraces the world, and a heaven, where all the affections will be fully developed. Its invitations are uttered in the language of love. So also are its praises, prayers and rejoicings. In the same language, are presented all its lessons of duty. That such a religion should be welcome to the heart of benevolence and tenderness, is perfectly natural; and therefore, that infidelity in woman should appear especially revolting, is by no means surprising.

Woman has not only this superior susceptibility to religious impression; but the patience and fidelity which Religion requires, are virtues for which in all ages she has been distinguished. Look at her when neglected, forsaken and wronged by him who promised to cherish and protect her while life endured—how patient under her trials! how faithful to him who is utterly faithless to her! That such a heart should excel in christian patience and fidelity—that it should remain patient and true to heaven amid the storms of persecution and reproach, and abide by the Gospel though all had forsaken it, is what any might infer who had studied a single page of woman's history.

> Not she with traitorous kiss her Saviour stung;
> Not she denied him with unholy tongue;
> She, while apostles shrank, could danger brave,
> Last at his cross, and earliest at his grave!

Woman, from her nature and position in society, has a peculiar sympathy with the great design of the Gospel. She is the creature of dependence; for though her duties are hard, trying, and important, they neither bring with them great reward, nor afford her any protection against the wrongs she may suffer from the infidelity, intemperance or cruelty of her husband. Her main reliance therefore, for safety and domestic happiness, is on the power of Christianity to keep his feet in the way of duty, and render him faithful in the relations he sustains. Is it strange then, that the Bible should be precious to her heart; that she should love its doctrines and ordinances; that she should be faithful in her attendance upon the services of the sanctuary, and active in her exertions to make all about her regard the statutes of the Lord?

But woman's nature, as well as position in life, gives her a strong sympathy with the benevolent aims of the gospel. She has a heart to feel for those in distress. She cannot look upon persons in sorrow and want without dropping the tear of pity, and stretching forth the hand of relief. She cannot hear of suffering in any portion of the land, whether caused by oppression or deliberate and high-handed sins against the laws of God, without having her heart swell with the deepest emotions of tenderness.

The name of Howard stands first on the page of philanthropists. He visited nearly all the prisons and hospitals of Europe, endured toil and privation; risked infection, and *liberally expended his income*, where money could be pro-

ductive of any good. His generosity was particularly exercised towards worthy people imprisoned for small debts. On such occasions he would return to his family in great joy, saying—I have made a poor woman happy; I have sent her husband home to her and her children. But for this sympathy with the unfortunate, he was greatly indebted to his wife. In his benevolent efforts he was encouraged and aided by her. She attended upon the sick, fed the hungry, and clothed the destitute. She sold her jewels and gave the money to the poor; and when on one occasion he proposed a visit to London, she declined, and desired that the cost of the visit should be taken for the erection of a cottage for a destitute family.

Almost every page of history is graced with the deeds of benevolent women. While such names as Moore, Fry, Selina, or Countess of Huntingdon are remembered, there will be none to doubt the natural tenderness of the female heart, and its readiness to sympathise with all in distress. Why then, should not woman love the Gospel, when one of its great aims is to bless the poor? "It came to bind up the broken-hearted, and for that office, woman was always best prepared. It came to heal the sick; and woman was always ready waiting at their couches. It came to open the gates of life on the languid eye of the dying penitent, and woman was every where to be seen, softly tending at the pillow, and closing the eyes of the departing."

Daily is she acting out the spirit of him who went about doing good, and was anointed to preach the Gospel to the poor. Look at her going abroad in the storm and cold to carry charity to the emaciated widow, living in a shattered hovel, surrounded by half clad children, who vainly strive to keep themselves comfortable, over the few expiring embers, around which they have crowded. She gladdens by her presence and bounty the cheerless home of the honest laborer, whom sickness, for months, has deprived of all income, and who is distracted by the cries of his defenceless children who ask in vain for sustenance! She, too, takes the tender orphan by the hand, provides for it food, clothing and a comfortable home, and leads it in the ways of life and duty.

But woman does not confine her charities to the virtuous poor,—she visits the darkest homes inhabited by human beings—homes which intemperance, poverty and disease have rendered indescribably loathsome and wretched. There may be seen a bloated father, cursing his God, and indifferent to the cries of his perishing children. There too, may

be seen a mother with affections all deadened, and staring with an idiotic gaze upon her dying babe. There, too, may be seen children emaciated by want, cold, naked and resting upon a pallet of straw. Homes like these may be found in the lanes of every city; and into these is woman pouring her charities, carrying the garments which benevolence has furnished, or it may be shrouds for those whose eyes she has closed in death.

Such are the charities of the female heart—such the pure flame of benevolence, which is perpetually burning upon its altar. Now who can estimate the influence which is thus exerted on the public mind? Who can tell the power thus given to the Gospel of infinite love? What more than such charities serve to unfold the genius of our religion, and display its peculiar excellences? In what way could we more effectually silence the man, who ridicules the Gospel, and sneers at its claim, than by pointing him to those charitable fraternities which feed the hungry, clothe the naked, and watch by the bed side of the sick and dying; and especially when he knows that Christianity is the only religion which has ever poured a single stream of bounty into the homes of the poor; and while all religions save the Christian religion are permitting their poor to perish with hunger, cold and nakedness, without putting forth any effort for their relief. For one, I am frank to own, that I can never look upon the charities of the Gospel, without feeling a strong conviction in my heart of hearts, that the benevolence from which they flow originated in the bosom of the infinite Father, and without standing in awe before a religion which has opened such fountains in hearts that would otherwise be selfish. Besides, how many does a timely charity save from the haunts of vice. How many does it guide to the kingdom of God, that without aid would be the victims of sin!

MISTAKES IN THE PURSUIT OF HAPPINESS.

BY REV. OTIS A. SKINNER.

THE great Creator, in the riches of his goodness, has *opened to all his people* numerous sources of happiness.

The bright sky, the balmy breeze, the green earth, the sweet flowers, the rich harvest, the changes of the seasons, the smiles of affection, the kindnesses of friends, together with faith, hope, love, and prayer are all fountains whence streams of joy may daily flow into the heart. But though God has been thus bountiful, many are constantly complaining of the world, and pronouncing it dreary, barren, and sad! Such are seldom happy,—they are strangers to that high and holy enjoyment which God has provided for his children. The reasons are various.

Some place their hearts on wealth; they regard it as the supreme good, as something superior to all the treasures of the mind and heart. In consequence of this false estimate of its worth, they are constantly unhappy. Their unreasonable desire to increase their possessions, their constant fear of losses, and the inability of wealth to minister to the wants of the soul, make their condition truly deplorable.

Others fail of happiness, because they suppose it consists in the place they occupy. Such are always complaining about their residence. They dislike the climate, the country, the dwellings, the society, and every thing else. They look off to some distant spot, and it appears like an enchanted region, where all is beauty, plenty, and peace. They sigh to be there, and wish they had the wings of a dove to fly away and be at rest. But when they arrive there, they find that "distance gave enchantment to the view," and they sigh to return. Such people, with such a heart, could not be happy amidst the pleasures of paradise.

Again: Some fail of happiness by supposing it to consist in freedom from the cares and business of life. But while such complain of their responsibilities and duties, others, having those equally great, are the very personification of happiness. We, therefore, infer that true enjoyment does not depend on an exemption from care and labor; and especially since God has imposed them upon us, and interwoven them with our temporal welfare.

Finally: Others fail by vainly supposing that happiness consists in greatness of rank. They fancy if they can obtain the station of a ruler or judge they shall be contented; but when they have succeeded in their desire, they are just as anxious for promotion as before. Indeed, those occupying the highest seats in the ranks of honor and influence are no happier than the humblest citizen that lives by his daily toil.

He that would be happy, and live a life of peace, must

ve his heart sanctified by the word of God. True happi-
ss consists not so much in outward circumstances as in the
te of the soul. Godliness with contentment is great gain.

"If solid happiness we prize,
Within our breast the jewel lies,
Nor need we roam abroad;
The world has little to bestow,
From pious hearts our joys must flow,
Hearts that confide in God."

OF SUCH IS THE KINGDOM OF HEAVEN.

[The following beautiful lines are dedicated to the Mother of FRED-
ICK MORTIMER GREENE, a bright and amiable boy, who depart-
this life, after a short illness, on the 16th of September, aged eight
ars and five months. He was a member of the Fifth Universalist Sab-
th School, an attentive and excellent scholar, beloved not only by
teacher and class mates, but by all connected with the school. At
last exhibition he took part in a Dialogue entitled—The value of
bbath Schools. His sudden death has thrown a gloom over the
ge school with which he was connected, and caused many to realize
at life is indeed a vapor.]

BY MISS C. A. FILLEBROWN.

Weep not for the young and the lovely, whose doom
In the morning of life lays them low in the tomb;
For the angel of death hath a mission of love—
To unlock the bright gates of the Eden above!

O mother! whose prayers could avail not to save
The child of thy love from the arms of the grave—
Look forth from the veil of thy sorrow, and see
In the desert a fountain is gushing for thee!

O weep not for him! it were better to die,
Ere a cloud had o'ershadowed the clear summer sky;
Ere his heart had forgotten youth's beautiful trust,
Or seen its frail idols fall crumbling to dust.

O weep not! though lonely and sad is thy hearth—
And cheerless the home that once echoed with mirth;
For when death lifts the curtain that veileth thine eyes,
Thou shalt meet thy beloved again in the skies!

The bright sky, the balmy breeze, the green earth, the sweet flowers, the rich harvest, the changes of the seasons, the smiles of affection, the kindnesses of friends, together with faith, hope, love, and prayer are all fountains whence streams of joy may daily flow into the heart. But though God has been thus bountiful, many are constantly complaining of the world, and pronouncing it dreary, barren, and sad! Such are seldom happy,—they are strangers to that high and holy enjoyment which God has provided for his children. The reasons are various.

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views we would commend to the especial consideration of his denomination, thus explains this phrase :

"The wrath to come. The desolation which was about to fall on the Jewish nation for their wickedness, and threatened them in the last words of their own scriptures. See Mala. iv. 6. This wrath or *curse* was coming: they did not prevent it by turning to God, and receiving the Messiah, and therefore the wrath of God came upon them to the uttermost. Let him that readeth, understand."

The views of Lightfoot are the same. "*To fly from the wrath to come.* These words respect the very last words in the Old Testament, *lest I come, and smite the earth with a curse*, Mala. iv. 6, and denote the most miserable destruction of the nation, and now almost ready to fall upon them. The receiving of John's baptism signed, and fenced those that received it from the ruin that was just coming. To this belongs that of St. Pet. 1 Epist. iii. 20, 21, in that manner as Noah and his sons were by water delivered from the flood, *so also baptism now, the antitype of that type, saveth us* from the deluge of divine indignation, which in a short time is to overthrow the Jewish nation. Those that are baptized are said to *fly from the wrath to come;* that is, the *wrath of God*, that was not long hence to destroy the nation by a most sad overthrow."

Pearce, Hammond, and Kenrick give the same explanation. Livermore very happily expresses the true meaning of the phrase. "'The wrath to come' was the impending destruction soon to fall on the Jewish nation, unless they repented and reformed, and which did descend forty years after, overthrowing the temple, destroying millions of men, and annihilating the national existence of the Jews. Those who embraced Christianity escaped these judgments of heaven, because they believed in the prophecies foretelling their approach, and fled from the country."

This explanation will be confirmed by considering, 1. That *wrath* was a word frequently employed by the prophets to represent God's temporal judgments. See Ezra v, 12; x, 14; Zech. vii, 12; and Cor. xviii, 31. 2. That God's wrath is limited, not endless. See Isa. lvii, 16; Sam. iii, 32. 3. That Matthew represents the wrath to come, as being near; for verse 10, he says, "The axe *is laid* unto the root of the trees"—the Jewish nation is about to be cut down.

Weep not! though the bud in its beauty is crushed,
Though the lyre in the midst of its anthem is hushed;—
But with heart full of faith, looking upward to God!
Undoubting, unshrinking, '*pass under the rod!*'

Mourn not that a spirit too pure for this world,
For the clime of the blessed its pinions unfurled!
Rejoice that the fetters which bound him are riven,
For thou knowest "*of such is the kingdom of Heaven!*"

Boston, Mass.

WRATH TO COME.

BY REV. O. A. SKINNER.

"O generation of vipers, who hath warned you to flee from the wrath to come?"—MAT. III, 7.

"O generation of vipers." These are the words with which John addressed the Pharisees and Sadducees who came to him in company with the vast multitude that thronged about him, while baptizing in Jordan. His language, though harsh, was not improperly so; for the motives of those rebuked were wrong; they did not come in penitence and humility, but they came in selfishness, hoping to gain stations of honor and profit in the kingdom of which the bold and fearless preacher spake. John understood their intentions, and he "launched at them," as Livermore forcibly remarks, "his burning remonstrances with the bold tone of one of the ancient prophets. Vipers are a kind of snakes, whose bite is immediately fatal. This reptile has been used from the remotest antiquity as an emblem of what is destructive. Applied to the Pharisees and Sadducees, it signifies that they were subtle, malignant, deadly. The poison of vipers rankled in their hearts, under the fair-seeming and smooth disguise of religious professions."

Who hath warned you to flee from the wrath to come? What was this wrath? when was it to come? Though most partialist preachers in their discourses and exhortations represent *the wrath to* be endless suffering, their best commentators *are far from* confirming their views. Dr. Clarke, whose

views we would commend to the especial consideration of his denomination, thus explains this phrase :

"The wrath to come. The desolation which was about to fall on the Jewish nation for their wickedness, and threatened them in the last words of their own scriptures. See Mala. iv. 6. This wrath or *curse* was coming: they did not prevent it by turning to God, and receiving the Messiah, and therefore the wrath of God came upon them to the uttermost. Let him that readeth, understand."

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EDITORS' TABLE.

HISTORICAL SKETCHES AND INCIDENTS, ILLUSTRATIVE OF THE ESTABLISHMENT AND PROGRESS OF UNIVERSALISM IN THE STATE OF NEW YORK. By S. R. SMITH. Buffalo, Steele's Press, 1843. We acknowledge with gratitude the reception of the above work. It is written in the author's usual clear, chaste and happy style, and will be read with peculiar interest by all who love Universalism, and especially by all those of this character residing in the State of New York. We admire the work for its frankness in pointing out the faults of those who have been injudicious or unfaithful. A historian should write the whole truth, and present a fair and full view of the characters he attempts to describe. He is not a mere eulogist. It is his business to present unvarnished facts, and to record both the errors and virtues which have distinguished those concerning whom he writes. Br. Smith has done this. He has not sought for faults in the prying, bitter spirit of a censor; but taken those forced upon him as he pursued his task.

The Sketches are not a dry detail of facts; but contain much wholesome instruction on a variety of topics, intimately connected with the promotion of truth; many happy arguments in its defence, and some of the most judicious advice to preachers and societies which could be given; and what adds greatly to the value of the instruction, arguments and advice of the work, is the circumstance that they grow out of events narrated by the author. This gives them a double interest. We have been particularly pleased with the following on unprofitable discussion:

"Christianity is characterized by its perfect adaptation to the wants, and weaknesses, and sufferings of mankind. It is its greatest glory that it does good—and the very good most needed, and which we were least capable of effecting for ourselves. And sublime as are its truths, elevating as are its promises in the abstract—it is in the practical influence of these upon the moral feelings, and character, and hopes, and happiness of man here, that its objects and substantial value are best understood. It is in these life-affairs that the infinite superiority of the gospel, to any and all, of the systems of philosophy, is most apparent. Here is a difference, not alone of speculation—but a practical difference which every man, the weak and the strong, the untaught and the learned, can comprehend and feel. He sees it going where mere philosophy never went, where it never can go, where it was not even designed to go—to the home of poverty and suffering, and to the heart *of the vicious, the* wretched, the afflicted; and he sees it effecting *there, substantial* virtue, peace of mind, cheerful hope and holy resig-

nation. And he learns from its precepts and its practical workings, that no part of it was intended for captious and empty speculation.

With these facts before us—facts of vastly greater moment to man, than the grandest metaphysical conceptions ever were, or can be—there have never been wanting those who exert more mental toil, and exhaust more efforts in framing and propagating some useless—not to say senseless theory, than they have ever expended upon the humble and intelligible truths of christianity. For these they have no heart—but they must conjecture, speculate, theorise. And for what?—Not certainly to render truth more obvious, or more attractive and lovely, or the human race better and happier. O, no—but to convince mankind that there is one subject at least, in which they have diverged from the common track of thought. It is not because any moral consequence whatever attaches to the subject—but the desire of communicating and diffusing one's own opinions. They may be right—and what then? Must every crotchet be mooted at every turn, merely because it is right in theory?—It is right doubtless, that a man should theorise about many things, that it would be to the last degree preposterous to spend a life of labor and vexation, in arguing and defending.

But unfortunately it happens that such speculations are quite as liable to be *wrong* as right. The field of such labors has neither bounds nor landmarks; and many have wandered there in endless mazes without a single tangible fact to guide them, and without gathering one important truth in proof of the value of their discoveries or to reward their toil.

What matters it to a creature destined to immortality, whether he now possesses the germs of that endless being, which can only be fully developed there—or whether he must wait to be clothed upon with it when he shall come forth in the resurrection? In either case, it in no possible way affects his present physical condition, or moral character. Nor is it conceivable how it can affect his immortality. It is probably enough that he now has a being, and that he will continue to have one through eternity—and just such an one, as the scriptures distinctly assure us he shall enjoy. It may be vastly pleasant to indulge in some conjectures respecting the modes of such an existence—in a spirit world; but when made the alpha and omega of theology, they prove unnecessary and unprofitable.

But whatever degree of importance may be justly ascribed to such discussions, these were the subjects which occupied the investigations and pulpit labors of Mr. Kneeland, during much of the time of his settlement in central New York. A considerable portion of the works of Dr. Priestly had fallen into his hands, and among them, those on "Matter and Spirit." The subject was new to him, and like every thing else that was so—he adopted it at once. The consequence was, he became a materialist, denied the natural immortality of man, and maintained the entire dormancy of the spirit or soul, between death and the resurrection. For these, he seemed to imbibe a passion; and he labored from week to week, from month to month in their propagation. He presented them in every variety of light and in every form, and urged them by every consideration at his command. His discourses were remarkable for simplicity and clearness; and while their subject matter was as new to his hearers as to himself, a respectable interest was manifested. But it was not the bread of life, it nourished no high moral feelings, it promoted no practical virtues, it stimulated no lofty aspirations—it did no good.

On the other hand, the discussion of these subjects was productive

of palpable injury. The fervor of christian feelings, gave place to speculation and apathy; and it would seem that some minds viewed christianity itself, rather as a splendid theory to be realized at some far distant period, than as a present and attainable good. The young lost all patience with the speculations of a cold philosophy, so uncongenial with the ardor of their feelings. And the congregations in which these topics were principally discussed—and which were then among the most able and prosperous in the State—imbibed the elements of declension, still perceptible and still operating. After the lapse of almost one entire generation, they betrayed the touch of a metaphysical paralysis. The subsequent infidelity of Mr. K. affected no man's faith, corrupted no man's morality—it resulted in the simple and solitary fact, that one Universalist preacher had ceased to be a christian. But his speculations on Matter and Spirit, had rendered many true hearted believers as torpid as so many Egyptian Mummies. Like them they remained flesh and bone—and like them they became cold!

If then it be right to argue from facts, the conclusion is clear that such discussions will ever prove detrimental to the interests of christianity. There were originally "foolish questions" discussed among christians—there are such questions still among them. The great body of disciples, is not composed of philosophers: nor do they generally aspire to become such. And these questions are to them, what the "rue, and anise, and cummin" were to the Jews—an attendance upon them induces the neglect of "weightier matters." And it will generally be found, that those societies are most prosperous and their zeal most active and efficient, which have never been occupied with their discussion."—pp. 151—157.

The work contains many incidents illustrative of the vindictive and bitter spirit possessed by some of the opposers; none however exhibits a worse spirit than the following:—

"Sometimes, but rarely, incidents of a more serious nature occurred. One of this character was encountered by Mr. Dean, in the fall of 1812. He had attended an afternoon Lecture, a few miles from home; after which, he accepted an invitation to tea previous to returning. On the way to the house, the gentleman informed his guest—that his wife was much opposed to Universalism; and begged him to excuse any violence to civility of which she might be guilty. Thus admonished, he was prepared for the exhibition of much ill-nature and intolerance; and looked for no higher forms of hostility. But the event proved that he had reckoned without his host—or rather *hostess*.

The gentleman at whose house the parties had now arrived, was accompanied by two daughters, members of some partialist church. And the preacher soon observed, that from some unknown cause—one or the other of them, never for a moment left him. Matters had proceeded in this way for some time, when the mother entered and was formally introduced to the preacher. She barely looked at him—busied herself in placing a rat-tail skillet full of water, on the coals which she drew from a wood fire—and left the room without uttering a word. The daughters exchanged looks—waited a few minutes under much apparent hesitation and embarrassment—and then, one of them seized the skillet and ran out of the house. The mother, evidently on the watch, *ran after her*; and the chase was kept up with great spirit and at full *speed around the entire building*—when both again entered the sitting

room, minus the skillet and greatly out of breath. As soon as rage and exhaustion would permit, the mother sharply inquired—what had been done with her skillet? To which the daughter replied—that she had taken good care of it. The mother declared that she must have it, and could not do without it. The daughter rejoined—that if she *must* have it—she must *find* it! The mother again withdrew and the daughter resumed her seat; and informed her sister in a whisper, loud enough to be heard—that she had deposited the obnoxious skillet in a water-tank around the corner of the house.

It was now apparent from the insane violence of the mother, and the vigilance and embarrassment of the daughters, that matters were rapidly approaching a crisis. What was yet in reserve none seemed to know—but in defiance of assumed composure, all were evidently preparing for the worst—for renewed conflict. Nor were they long left in suspense. The final onset was made—the real *argumentum ad hominum*—and the field abandoned to the husband, the daughters and the minister.

The mother losing all hopes of recovering the skillet, entered an adjoining pantry—seized an old pewter quart tankard full of yest—and with steady aim, and the augmented might inspired by rage, levelled the whole mass at the preacher's devoted head. It was now apparent why one or the other of the daughters remained in the room—it was that they might protect their guest from personal injury. And when the heavy mug of foaming yest was hurled at his head, one of them, quick as thought, suspended a large woollen shawl before him, which received and retained both the missile and most of its contents. A half-yard square of a fine blue overcoat, was not merely bespattered—but literally pasted with the yest, which the preacher wore home in triumph.

But it will be asked, why so much interest in that skillet of water? The answer is both obvious and intelligible. It was placed at the fire for the sole purpose of being poured, *boiling hot*, upon the head of the Universalist minister! And its removal was therefore, the setting aside of a very *warm* argument—probably the most dangerous, and the most likely to *silence* a Universalist, of any that was ever employed in the State of New York.

Let no man despair however, for this was the expiring effort of this vindictive woman, whose rage and violence now recoiled upon her own head. From that time forward, it is believed that she never attempted any outrage against Universalists. The reaction which attends or soon follows unusual excitement and violence, did its work in this instance, most effectually and beneficially. She ceased to oppose and learned to respect the opinions of Universalists. And in 1817, when on her death-bed—the writer of this was called in to pray with her; and he heard from her own lips—the acknowledgment of her folly and rashness—of the pain and mortification which these had brought down upon her—of her final reconciliation—of her ardent and long cherished wish, which had now been gratified, that she might see and unite in prayer with a Universalist preacher, to whom she could make these statements—and that she could now die in peace! Thus terminated the career of one of the most vindictive enemies of the truth. There is no reason to doubt, that the influence of Universalism made her a much better woman during several years of her life—and every reason to believe that she died in the faith and hope of the final salvation *of all mankind.*"—pp. 60—65.

We have been greatly amused with an incident related of Rev. Mr. Whitnal, a man of extraordinary mental peculiarities, but of great excellency of character.

"When travelling," says Mr. Whitnal, "I make it a rule to tell those where I stop, who I am, where I am going, and my business—this you know saves time and trouble. So in coming here to day, I had occasion to call at a farm house for a drink of water; and while the good woman was getting it for me, I told her that my name was Whitnal, that I was a Universalist preacher, and was going to a Universalist Association."

LADY.—"A Universalist—pray what will you do with the case of Esau?"

WHITNAL.—"Why—what of Esau, madam?"

L.—"O, he sold his birthright, you know."

W.—"Yes; but what was his birthright?"

L.—"Why, his *soul* to be sure."

W.—"His *soul!* Well, do you suppose that Jacob had Esau's soul? You must remember that he fairly bought it."

L.—Hesitating—"Yes, that seems probable."

W.—"And what, do you think, became of Jacob?"

L.—"O, he went to heaven no doubt."

W.—"Well, do you think he took Esau's soul along with him?"

L.—Hesitating again—"Yes, that seems probable."

W.—"Now what do you think became of Esau?"

L.—"Of Esau? Why no doubt he went to hell."

W.—"But that is rather odd, ma'am, that Jacob should go to heaven with *two* souls, and poor Esau to hell *without any.*"—pp. 123—125.

The Sketches contain 249 pages, 18mo. printed on fair paper, and sold for 50 cents per copy. They can be had at Mr. Tompkins' store, No. 38 Cornhill.

UNITED STATES CONVENTION OF UNIVERSALISTS. *Proceedings of the Council.*—The Convention met according to adjournment, in AKRON, Ohio, on Wednesday morning, Sept. 21st, and after uniting in prayer with Br. W. S. Balch, of New York, it was organized by choosing the

Hon. HENRY MORSE, of Ohio, *Moderator*,

Rev. OTIS A. SKINNER, of Massachusetts, *Clerk*,

Rev. E. M. PINGREE, of Kentucky, *Asst. Clerk.*

Voted, That the Michigan State Convention of Universalists be admitted into the fellowship of this Convention.

Heard and accepted the Report of the Committee on the Rules and Orders of the Convention.

Voted, That the thanks of the Convention be tendered to Br. J. A. Gurley, for his able Occasional Sermon, and that he be requested to publish it in the 'Star in the West.'

Br. Ashton, in obedience to the instructions of the Pennsylvania

Convention, moved to rescind the vote passed last session, declaring that in the opinion of this body, it is improper for persons who manufacture, vend, or use as a beverage, intoxicating liquors, to hold a seat as delegates in our ecclesiastical bodies. After some debate, the whole subject was referred to a committee, who subsequently reported the following resolutions, which were adopted with great unanimity.

Resolved, That we feel a deep sympathy in the cause of Total Abstinence from all intoxicating drinks, and we recommend all men to sustain the cause by their precepts and example.

Resolved, That this Convention does not recognize, but disapproves any test of fellowship in our denomination, or of fitness for a seat in our councils, other than those founded on Christian faith and character, and established by Christ and his apostles.

Voted, That Rev. John Boyden, jr. of Rhode-Island, be appointed to preach the next Occasional Sermon before this body, and that he have power to appoint a substitute.

Voted, That the Rev. A. G. Laurie, of Canada, be invited to take a seat in this Council.

Heard a Memorial from Br. A. Peck, of New York, in relation to the establishment of a denominational paper. Submitted to a committee, consisting of Brs. A. Peck, T. Whittemore, and O. A. Skinner, to report at the next session of this body.

On motion of Br. T. J. Sawyer, of New York, the following resolutions on the subject of Slavery, after an amicable discussion, were passed, with but one dissenting voice.

Resolved, That we rejoice in the knowledge of the truth that the doctrines of Christ have for their end the holiness and happiness of all mankind; and that the faithful inculcation and acceptance of those doctrines must lead to the overthrow and extinction of all institutions, observances and relations, however ancient or firmly fortified, which are contrary to righteousness, to human well-being, and thus hindrances to the full establishment of the true and glorious kingdom of God on earth.

Resolved, That in the light of this truth, we feel constrained to bear testimony against the slavery of the African race, now maintained in a portion of our country, as contrary to that gospel which is destined to break every yoke, and lead captivity captive; as especially subversive of that golden rule which teaches us to do unto others as we would that they should do unto us; as contrary to the plainest dictates of natural justice and Christian love; and as every way pernicious alike to the enslaver and enslaved.

Resolved, That, regarding the whole human family as in the larger sense our brethren, joint heirs with us of our Father's love and the immortality of blessedness revealed through our Saviour, we are constrained both by duty and inclination to regard with peculiar sympathy and affection the oppressed, the benighted, the down-trodden, of our own and other lands, and to labor for their restoration to the rights and blessings of Freedom, Light and Truth.

Resolved, That, while we regard the holding in bondage of our *brethren for whom Christ died*, or the treatment of any human being

with obloquy, harshness, or an indignity on account of his color or race, as contrary to righteousness, inconsistent with Christianity, and especially with that doctrine of Universal Grace and Love which we cherish as the most important of revealed truth, we are well aware that many worthy and upright Christians have sustained the relation of slave-holder in ignorance of its true character or from inability to relieve themselves therefrom; and while we earnestly entreat all Christian and especially all Universalist slave-holders to consider prayerfully the nature and tendencies of the relation they sustain, we recommend or countenance no measures of indiscriminate denunciation or proscription, but, appealing to the gospel, to humanity, and to their own consciences, we await in implicit confidence the perfect working of the principles of Divine and Universal Love.

Voted, That Br. T. J. Sawyer be a committee to draft a plan of organization for the Universalist denomination, and to report at the next session of the Convention.

Amendments to the Constitution proposed—to lie over, one year,—as follows:

Art I. So as to read—this Convention shall be called the General Convention of Universalists in North America.

Art. II. So as to read—the Convention shall be constituted of four clerical and six lay delegates from each State or Provincial Convention now existing, or hereafter to be organized within the United States or British Provinces, which shall approve of this Constitution, and signify the same to this body.

Adjourned to meet in the city of Baltimore, Md. on the third Wednesday of September, 1844.

HENRY MORSE, *Moderator.*

O. A. SKINNER, } *Clerks.*
E. M. PINGREE, }

DELEGATES PRESENT.

Maine. Benjamin Thompson, *layman. Vermont.* C. E. Hewes, *clergyman.* Russell Fisk, Uriah Cole, *laymen. Massachusetts.* T. P. Abell, T. Whittemore, A. W. Mason, O. A. Skinner, *clergymen.* Eliphalet Trask, *layman. Rhode-Island.* J. N. Parker, *clergyman.* W. Carpenter, *layman. Connecticut.* Z. Baker, *clergyman. New York.* T. J. Whitcomb, P. Hathaway, T. J. Sawyer, A. Peck, *clergymen.* B. Caryl, A. N. Wills, Lewis Seymour, R. Case, Horace Greely, *laymen. Pennsylvania.* S. Ashton, B. F. Hitchcock, Levi Harris, Ami Bond, jr. *clergymen.* Robert Temple, John Dodge, W. M'Sparren, C. Rich, John Brooks, *laymen. Ohio.* George Rogers, S. Hull, N. Doolittle, M. L. Edwards, *clergymen.* Henry Morse, W. Bambrough, M. Kellogg, E. Ford, M. Smith, *laymen. Kentucky.* E. M. Pingree, A. W. Bruce, *clergymen. Illinois.* G. W. Lawrence, A. Binner, *clergymen.* E. F. Pulsifer, M. C. Killaw, *laymen. Michigan.* J. H. Sanford, J. Billings, *clergymen.* S. Hungerford, H. Barrett, C. Cary, *laymen.*

MINISTERS PRESENT, NOT DELEGATES.

Massachusetts. Hosea Ballou, R. Tomlinson, H. Torrey, J. W. Talbot. *New York.* W. S. Balch, B. B. Bunker, P. P. Fowler, O.

Roberts, I. B. Sharp, J. W. Day, N. Brown, J. M. Cook, S. Park, C. S. Shipman, J. S. Kibbe, F. M. Alvord, L. Paine, S. Adams, N. Adams. *Pennsylvania.* J. S. Palmer. *Ohio.* J. A. Gurley, W. G. Emmett, George Messenger, T. C. Eaton, S. Hovey, N. M. Byington, H. Kellogg, G. H. Emerson, A. Dinsmore, D. R. Biddlecom, H. P. Sage, E. Hoag, D. Tillotson, R. Farley, G. R. Brown, E. Beals, L. C. Todd, E. Preston, A. Rogers, C. F. Wait, A. Darrow, T. Dolloff, H. Gifford. *Canada.* A. G. Laurie.

By a reference to the Minutes it will be seen that there were three subjects of great interest, brought before the Convention, viz: *Temperance, Slavery, and denominational Organization.* On the first two, resolutions of a distinct character were passed, which it is believed will exert a highly beneficial influence. Both of these resolutions were discussed in a spirit of candor, and adopted with great unanimity. There was no difference of opinion in regard to the duty of doing what we can to aid the cause of temperance and humanity; and but little difference of opinion in regard to the way in which they can be most effectually advanced. We know of no body composed of persons from different parts of our widely extended country, where subjects of such vast moment, and so exciting in their character, have been acted upon with so much unanimity and kind feeling. Where the desire is to do good, and where the rights and opinions of all are duly respected, there is but little difficulty in having harmony of action.

As there was no plan for a general system of government presented by the Committee appointed last year, no action was had on that subject. Br. T. J. Sawyer was appointed a Committee to present a plan at the next session of this body. No person could have been selected better qualified for the discharge of this duty than Br. Sawyer; and we trust that he will find time to give the subject that thought which its importance demands. We need, and should have a better system of organization. We want uniformity throughout the order. We wish for no arbitrary rules, and none which will interfere with individual rights; but we wish those which will tend to produce united action, and bind together our whole people.

The religious exercises held during the session of the Convention, were numerously attended. The preaching was bold, manly, and eminently calculated to do good.

The friends at Akron deserve the thanks of the denomination, for the kind manner in which they provided for the wants of the Convention. Their houses were open to receive us; and all their attentions seemed dictated by true generosity and Christian affection.

Per Order, O. A. Skinner, *Clerk.*

The Rose of Sharon, a Religious Souvenir for 1844. Edited by Miss Sarah C. Edgarton. Boston: A. Tompkins and B. B. Mussey. pp. 303.

We are glad to find that the publishers feel warranted in issuing from year to year a copy of this work. And for one reason: because the book fulfils a mission beyond itself. It re-acts for the very spirit that

calls it into existence. The offspring of a literary taste, it fosters and improves that taste. And, it is to be hoped, that we have got by the time, when we must defend the usefulness and the necessity of such a spirit in our denomination. Truth is better apprehended and propagated because of it. It enables one to speak with more depth and strength. It helps to the use of every instrument, as it is needed. And though, in a work like this, we cannot expect to find learned disquisitions, and logical arguments, we may find as much truth as they would comprise. We see before us here, the productions of minds of acknowledged controversial strength, and logical power. We do not perceive that they are any less powerful here. The truth is, the prejudice that attaches to what are termed literary productions, belongs to a half-way culture; to flippancy, not to profundity; to those who express their ideas from the vapors of a trite and shallow sentimentalism, and not from the deep springs of feeling in the heart. Let us have writers of the latter class, and our denomination will be stronger because of them. And this spirit of true literature a work of this kind may aid in cultivating. We have writers of a true poetic taste—of a manly, heart-felt love for the beautiful, the good, and the true, in our ranks. And such have uttered their thoughts in this volume. As to poetry, we must be allowed to say, (we speak, of course, of the Universalist denomination,) that the palm rests with some of our female writers. At least there are lines in this annual that go far to prove this assertion. We have not time to speak of all the articles in the book before us, and it would be invidious to specify. We are inclined to think that in *matter* the present volume is fully equal, if not superior, to its predecessors. In *manner* it certainly is. The plates are much better than those of any former year. We are not biased by a natural partiality, when we say that among the American annuals for the present season, (and we have seen most of them,) we should award the palm of beauty to the Rose of Sharon.

One word more, by way of protest, in regard not to this annual particularly, but to all annuals, and to most of our literary magazines. We have become sick and tired of the constant use of one sentiment as the plot of so many stories. We allude to the passion of love—sexual love. Surely there are other sentiments of the human heart, that may be wrought into legends of virtue and power, as well, or better than this. But we are exceeding our limits. To one and all of our readers, we say, purchase a copy of the Rose of Sharon for 1844. If for yourself, *you will* be gratified and instructed by its contents. If for another, you *will find it* a most appropriate and beautiful gift for the season.

THE

UNIVERSALIST MISCELLANY.

VOL. I. DECEMBER, 1843. No. 6.

BISHOP M'ILVAINE'S CHARGE.*

BY REV. D. FORBES.

THIS Charge is one of the clearest expositions of the points of difference between the Oxford divinity, or what is now better known by the name of Puseyism, and Protestantism, that I have seen. The author shows most distinctly, that the difference is fundamental, and either this old system revived, must be overthrown and exterminated from the church, or the great principles of Protestantism are laid in ruins.

Puseyism is only another name for the monstrous errors and absurdities which distinguish the Roman Catholic church. And our author well describes the difference between the Romanism of the Puseyites, and that with which the Reformation, in the sixteenth century, had to contend, in these words:—

"The main difference of circumstance is, that the Reformers contended with Romanism in its dotage, with all its horrible corruption of morals around it, to shame it; with all Europe groaning under its oppression, and with all its poetic associations of antiquity drowned in the practical consciousness of its iniquity. The contest is now with Romanism revived in its early youthfulness."

*"The Chief Danger of the Church in these times; a Charge delivered to the Clergy of the Diocese of Ohio, at the Twenty-sixth Annual Convention of the same, in Rosse Chapel, Gambier, Sept. 8, 1843. New York: Harper and Brothers."

In this Charge, this controversy is treated and represented as a momentous one,—one in which is involved the best interests of the gospel and the human soul; and the matter is discussed in a tone of serious earnestness that I very much like. Of the importance of this discussion, he says, "There is no controversy of these times comparable with this." He even goes so far as to declare "the controversy is for Christianity." But few candid and discerning minds that have investigated the matter, will be disposed to dissent from this opinion; for if any attempt was ever made against the religion of Jesus Christ, it is the attempt to substitute the authority of the church, "the traditions of the elders," for the teachings of the Master, as recorded in the Scriptures. And this is as much the fundamental principle and the leading purpose of Puseyism, as it is that of the Roman Catholic church.

There is another feature of this newly revived system of abominations, which is well set forth in this Charge. I refer to its tendency and design to bring the people into utter subserviency to the clergy. Our author says, and justly, too,—

"The whole system is one of church instead of Christ; priest, instead of gospel; concealment of truth, instead of 'manifestation' of truth; ignorant superstition, instead of enlightened faith; bondage where we are promised liberty,—all tending directly to load us with whatever is odious in the worst meaning of priestcraft, in place of the free, affectionate, enlarging, elevating, and cheerful liberty of a child of God."

In view of this, and the other features of this most wretched system of theology, our author exclaims, with becoming indignation and abhorrence,—

"Begone, with shame, such impudent grasping at priestly domination over the minds of men, by means of their ignorance, under pretence of gospel wisdom and truth! The system that carries all this within it,—the system that does not necessarily and instinctively revolt at all this as utterly false and vile, deserves itself to be utterly reprobated."

In the Charge before us, two points are mainly dwelt upon, in opposition to Puseyism; the *rule* of faith and the *substance* of faith. These are fundamental points in this controversy; and in them, as a matter of course, are involved all the other points of difference and debate.

The author takes and endeavors to defend the position, that the scriptures are the only sufficient rule of faith. Under

this division of his subject, he enters a most manly and earnest plea for the authority of the scriptures, and a sort of indirect defence of the right of private judgment, in their interpretation and freedom of inquiry in matters of religion. All that can be gathered from his remarks, in favor of these last questions, is inferential. He manifestly intends to leave an impression in favor of these points; but it is equally clear that in meddling with these questions, he felt he was treading upon dangerous ground.

The question at issue between our author and his Puseyite brethren, is stated to be simply this:

"Whether we shall be guided, in the infinitely momentous interests of the soul, by the word of God, or of man. It is whether we shall rest our hopes of salvation on a basis for which our most consoling warrant is, that man prescribes it, or whether we shall build upon a rock, elect of God, and encompassed with the assurances of his own written inspired word"

I certainly honor our author for his manly stand in relation to this matter, and for the serious and earnest plea he has put in for the supreme authority of the scriptures as a rule of faith; and also for his implied defence of the right of private judgment in their interpretation, indirect as it is. Still, it seems to me, he is amazingly inconsistent with himself, and the practices of his church, in reference to this matter. For while he maintains the authority of the scriptures as a *rule* of faith, and by implication, the right of private judgment, in their interpretation, he sets forth the *standards* of his church as the "Magna Charta" of religious truth and practice, according to the scriptures. He also maintains that every thing any man may receive as truth is to be tried by "the doctrine of our church, in her articles and homilies," as authoritative expositions of the teachings of scripture. Now if any man, or body of men, may frame a series of articles of belief, drawn, as they may very honestly suppose, from the scriptures, as an authoritative rule of faith, and then demand of me, or any other person, an unqualified assent to these articles, regardless of my own private judgment, under the pain and penalty of endless destruction, I should like to know how the scriptures are a *rule* of faith to me; and how I enjoy the right of private judgment in regard to their contents. In such a case these articles of belief are made the *rule* of faith to me; and I must place implicit reliance upon what they affirm or deny. Or, in the language of those our *author assails, I must* yield "implicit submission." And this

is what the Episcopal church demands. Every man must receive her standards, or be damned. The scriptures may be the rule of faith to the man, or body of men, who may frame a creed, but they cannot be so to those who are required to receive that creed as the truth of heaven, irrespective of their own private judgment.

Hence it will be seen there is not, after all, that mighty difference between our author's position, in reference to this matter, and that of his Puseyite brethren, we might infer from his earnestness in assailing their positions upon this subject. The principal difference between them is this,—our author makes the standards of his church the rule of faith, not in words, to be sure, but in *fact*; while his Puseyite brethren go farther back, and make the *traditions* and *teachings* of the primitive fathers the rule of faith; and both require the same "implicit submission" to their standards.

This is not an inconsistency peculiar to our author and his brethren; but is common to all our creed-making Protestants. With them all there has ever been a confused jumbling together of the authority of the Bible and the authority of the church. Protestantism, as developed in these churches, is a heterogeneous mingling together of two elements as utterly discordant as light and darkness; and it is this state of things, in my judgment, that has done more than all others, in paralyzing its power in eradicating the errors of Romanism. I most solemnly believe the time has come, when Protestants must either abandon their half-way Romanism, and stand out, distinctly and unqualifiedly, upon the broad and firm ground of the plenary authority of scriptures as a rule of faith, and the unabridged right of private judgment in their interpretation, or consistency will compel the world to go back to all the wretchedness of Romanism. It is also clear to my mind, that Protestants cannot maintain their present position in the judgment of the candid and intelligent. Their metaphysical distinctions, where there is no difference, will not save them. They can no longer, as the public mind is now turned to the subject, remain part Protestant and part Romanist; but they must be entirely one or the other, or die the death. Unless I am greatly deceived, a war is just begun, and it will be a war for life or for death; and it is my humble judgment that it is destined to become general in the Christian church. I regard this the last, and, I trust, the death struggle of priestcraft, in its most odious and revolting character, surrounded by a halo of transcendental light to

deceive and delude, to obtain the supremacy in the religious world.

Our author well observes, that "the Reformation was erected on the distinct basis of the *single authority and entire sufficiency* of scripture as a rule in matters of faith;" and, he might have added, of practice too. And more than this. The Reformation was based on another position equally distinct, and that was, that each individual is to be the judge as to what the scriptures teach, not the church, or her ministers, to determine this for him. But the greater part of the Protestant church have abandoned this primitive and distinct ground, so far as their practices are concerned, and gone back half way to Rome; and our author, after all that he has said upon this subject, and his earnest plea for the authority of the Bible, is among this number, as the whole undercurrent of thought in the discourse before us clearly shows.

Under the other head of his discourse, our author considers the *substance* of faith. This he regards as the doctrine of imputed righteousness. This doctrine is, "Justification before God, in the righteousness of Christ alone, accounted unto us through faith only. This is the common doctrine of those claiming to be exclusively orthodox in their views. In opposition to this, the Puseyites maintain, that righteousness is *within* man, instead of being a quality extraneous, and only externally imparted to him. In this, I must think, the Puseyites hold the better views, except so far as they relate to the *means* by which it is attained, and the evidences of its possession. They hold that the great means of attaining this state, is the observance of forms, ceremonies, and sacraments, which they regard, not as mere helps, but as possessing a divine and creative energy to beget righteousness in the soul.

In regard to the means of making men righteous, it seems to me, no man who is governed by the rationale of the thing, or by the most obvious teachings of the Bible, can agree with either of these views, venerable as they are for age and standing. But, it seems to me, the Puseyites, are right so far as the idea is concerned, that righteousness is an *inward* quality. Beyond this, I regard their views both false and pernicious. I consider them fraught with the most wretched consequences to mankind, and the highest and best interests of religion. The views of our author appear equally false, but not fraught with so many and great evils, as I could readily show would my limits admit. My own views are, *that righteousness is* an inward quality, acted out in the

conversation of life; that the words and doings of the individual are the evidence of its existence in him, or the absence of it. I believe, also, that righteousness is begotten or formed in the soul by faith; not conferred upon or accredited to the individual, on account of his having faith. I regard righteousness as the legitimate fruit of faith; not a garb that is brought and laid upon the saved, in consequence of their having faith. In other words, faith is the seed planted; righteousness is the fruit produced.

If we look at this discourse as a whole, I am certain every candid mind will admit that it contains many just and excellent sentiments; administers many severe but well-merited rebukes to the arrogant pretensions of Puseyism; and sounds a becoming note of alarm to the Protestant world. It is an earnest and catholic plea for *some* of the distinguishing features of the Reformation. But there is much reserve upon several points of high importance, which shows that the mind of its author, instead of living under the clear and broad sky, and being free and independent, is cramped and enslaved by the authority of his church,—is shut up within the narrow walls of his sect, where he feels bound neither to see nor admit any more than the authors of its standards saw and admitted before him. Hence while he seems to admit, in connexion with the doctrine that the Bible is the only rule of faith, the right of private judgment in determining its meaning and what it teaches, he cautiously, and somewhat adroitly, avoids saying any thing directly upon that point.

In reviewing the whole subject, I must say that Puseyism has little to fear from a quarter where so much is held in common with its principles. A bold, free, and independent mind must grapple with this monstrous system of error, or it will live and flourish as it has done in all past ages since the first corruption of the gospel. I believe it must be met, if met successfully, not by a champion of a sect, who has a creed by which he *must* interpret the Bible; but by a free man, who will boldly meet it on the broad and unqualified ground, that the scriptures are the only rule of faith; and that each man's own judgment is to determine what that rule teaches. This is true Protestant ground, and nothing else is. All other positions upon these points have a strong odor of Rome, and a striking resemblance to the mother of abominations.

"APPEARANCE," "COMING," "REVELATION," &c.—SCRIPTURE USAGE.

BY REV. T. B. THAYER.

For the right understanding of many important portions of sacred Scripture, it is necessary that we should come rightly to apprehend the usage of certain words and phrases in them, which mostly constitute the key to their meaning. Among these words and phrases may be counted "*Coming*," of God or Christ; "*Appearance;*" "*Revelation*" of Jesus Christ, &c. Without some acquaintance with the manner in which these terms are used in the Scriptures, it is quite impossible to get at the idea represented in many passages of the Old and New Testaments.

The careful student of the Bible, however, will readily discover that the terms "Coming," "Appearance," &c., were in common use among the Jews to represent any seeming or real manifestation of God's power or providence; and especially any punishment or judgment which he inflicted upon a people or nation. Hence it has been said, "God's coming signifies some new manifestation of his presence; either by a resplendent and awful symbol, as to Israel of old, or by the operations of his power in mercy or judgment, in which sense he may be said to visit men from age to age."

This will appear from the following: "Let the heavens rejoice before the Lord, and the earth be glad; for *he cometh* to judge the earth: he shall judge the world with righteousness, and the people with his truth." Psalm xcvi, 10–13; xcviii, 9. See also Psalm ci, 2. Again: "Behold! the Lord *rideth upon a swift cloud*, and shall *come into Egypt;* and the idols of Egypt shall be moved at *his presence*." Isaiah xix, 1. So also in Psalm xviii, 9, it is said God "bowed the heavens, and *came down;*" and in Exodus xix and xxxiv, it is written that God "*descended*" to Mount Sinai. Now it must be obvious that God cannot be said *strictly* to "come," or "descend," or "ride" to Egypt or Sinai; he cannot be said to *change place* as a man, because he is omnipresent, fills all space, and lives everywhere. "Do not I fill heaven and earth? saith the Lord." Jeremiah xxiii, 24. Hence his "coming," "descending," &c., in these passages signi-

fy only the exercise of his power as a ruler of the earth, or the manifestation of that power in some especial manner.

"The Lord *appeared* to Abraham," Gen. xii, 71, Acts vii, 2; to Isaac, xxvi, 2; to Jacob, xlviii, 3; but we are not to understand by this any thing more than the communication to these patriarchs of his will and purposes, in a direct and, perhaps, unusual manner. So 1 Sam. iii, 21, "The Lord *appeared* again in Shiloh; for the Lord *revealed* himself to Samuel in Shiloh by the word of the Lord." These events, after the style of the age, the writers call an "appearance," or "revelation" of God, or God's "coming" to the persons concerned.

Josephus, who was a Jew, and wrote about the time of the New Testament authors, has furnished us with some excellent examples of the Jewish usage of the phrases "appearance," "presence," and "coming of God." And what is of great moment to the right understanding of the phraseology, he employs, in several instances, the same original Greek word which occurs in those passages of the New Testament that speak of the "appearance" and "coming of the Son of man," "of the Lord," &c.

He makes the servant of Abraham to call his accidental meeting with Rebecca (Genesis xxiv, 16, 45), a "*divine appearance*," (*theias epiphaneias*); that is, he regarded it as an interposition, or a special providence of God. The opening of the waters of the Red sea is called an "*appearing of God*" (*epiphaneian tou* THEOU). Here the appearing of God was the miracle, or manifestation of his power in behalf of Israel; and this not directly even, but only indirectly, through Moses! A fortunate shower of rain, regarded as an interposition of heaven, is called the "*appearance*" (*epiphaneian*), and the "*presence*" (*parousian*) of God.* These examples show very clearly the great latitude with which these expressions were used among the Jews at the time the New Testament was composed. The careful thinker will at once see that, to a great extent, they must modify and govern our interpretation of the same or similar phraseology in the New Testament; since the writers of the New Testament were Jews, and would of course understand and use language in the same sense in which the Jews understood and used it. The

* Whiston's Josephus, Ant. B. i, 16, 3. B. ii, 16, 2, 3. B. xviii, 8, 6. This paragraph is indebted for its examples to a very valuable article in the Expositor for January, 1839, pp. 19, 20. The article is by H. Ballou, 2d.

legitimacy and logical strictness of this inference, no well-disciplined mind will think of questioning.

Let us now look at these expressions as significant of that display of divine power which comes in the form of punishment or judgment, and which is, we believe, the sense they bear, in part, in most of the New Testament passages where they occur. Illustrations of this usage will be found in the prophets. The passage already quoted from Isaiah xix, is an example: "Behold the Lord rideth upon a swift cloud, and shall *come into Egypt*,"—and then follows a lengthened description of the desolating judgments he was about to bring upon Egypt, showing that the "coming" was a coming to judgment or punishment. "Behold your God *will come with vengeance*, even God with a recompense." Isa. xxxv, 4. "Behold the Lord *will come* with fire, and with his chariots like a whirlwind, *to render his anger with fury, and his rebuke with flames of fire*." Isa. lxvi, 16. The coming of the Lord here is clearly significant of the calamitous judgments which he would bring upon the people for their sins. See also Psalm l, 3. Mal. iv. 6.*

So in the New Testament, the terrible judgments and entire destruction, the wrath to the uttermost, which fell upon the Jews at the close of the Law dispensation, are described, after the same style, under the figure of Christ's "*coming*" to take vengeance on the enemies and false professors of the gospel. "The day, the time, and the manner of the execution of this vengeance," says Dr. Lightfoot, "are called 'The day of the Lord,' 'The day of Christ,' 'His coming in the clouds, in his glory, in his kingdom.'" "Any signal interposition in behalf of his church,—or in the destruction of his enemies, may be metaphorically called a *coming* of Christ." "The destruction of Jerusalem by Titus is *emphatically called the coming of* Christ. The spirit of prophecy speaks particularly of this, because the city and temple were then destroyed, and the civil and ecclesiastical state of the Jews subverted."† The reader will notice the perfect correspondence between this "*coming*" or "*appearance*" of Christ at the overthrow of Jerusalem, in behalf of his follow-

* We have very similar expressions in common use, to set forth any great trial or calamity. We say of a painful sickness, or a heavy misfortune,—"It is a severe *visitation*,"—that is, of God. And in cases of sudden death, where the cause is unknown, the jury of inquest still observe the form of verdict,—"Died by *visitation* (or visit) of God."

† Newcome, Obs. pp. 280, *Note*, (6) 281, *Note*.

ers, and in destruction of their persecuting enemies, and the "*appearance of God*" at the Red Sea, as worded by Josephus, in behalf of the Israelites, and in the destruction of their persecuting enemies, the Egyptians. The events in these great points, and in the phraseology of description, are marvellously alike.

The following examples, alluding to this event, will illustrate this usage in the New Testament. "When *the Son of man shall come* in his glory," &c. Mat. xxv, 31. "And they shall see *the Son of man coming* in the clouds of heaven," &c. Mat. xxiv, 30, 31. "Likewise as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be in the day when *the Son of man is revealed*." Luke xvii, 28, &c. So Paul says, "The day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape." 1 Thes. v, 1–4. "The Lord Jesus *shall be revealed* from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he *shall come* to be glorified in his saints," &c. 2 Thes. i, 7–10. "And now, little children, abide in him, that *when he shall appear*, we may have confidence, and not be ashamed before him *at his coming*, ("1 John ii, 28,) that is, "that when that great fatal day of visitation comes, the coming of Christ so long expected, wherein the obdurate unbelievers shall be destroyed, and the believers delivered and preserved," &c. *Hammond's Par. in loco*. See also 1 Peter v, 4.

In these passages we see clearly that the "coming," "revelation," "appearing," &c., are significant of punishment or judgment upon the earth, being the particular judgment which resulted in the destruction of the Jewish people. The time of this "coming in the clouds of heaven with power and great glory," the time when Christ was to be "revealed from heaven," to "take vengeance on them that obeyed not his gospel," and to "reward every man according to his works," giving "life eternal" to the faithful, and "everlasting punishment" or "destruction" to his enemies, is clearly, and beyond doubt, fixed by the Saviour himself. Speaking

of John, he says, "I will that he tarry *till I come*." John xxi, 20–23.* Of course he must have come while John was yet living. To his disciples he said, "When they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, *till the Son of man be come*." Mat. x, 23.† "Verily I say unto you *this generation shall not pass till all these things be fulfilled!*" Mat. xxiv, 33, 34. "There be some standing here which *shall not taste death, till they see the Son of man coming in his kingdom!*" Mat. xvi, 27, 28.

But this "coming" or "revelation" of the Son of man was not only to be in judgment upon the enemies, but also upon the false professors and apostates of the gospel. This Christ set forth clearly in the parables of the "Marriage Feast," the "Unfaithful Servant," &c. It would be said by some of these, "My Lord delayeth his coming," "and they would eat and drink with the drunken;" but the Lord would come unexpectedly, and cut them off, and "appoint them their portion with the hypocrites, (scribes, Pharisees, *hypocrites*, Mat. xxiii,) where should be weeping and gnashing of teeth." Mat. xxiv, 46–51. On these declarations of Christ are based certain of the apostolical exhortations to fidelity and holiness of life. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace (favor) that is to be brought unto you *at the revelation of Jesus Christ;* as obedient children, not fashioning yourselves according to the former lusts in your ignorance,—but as he which hath called you is holy, so be ye holy in all manner of conversation." 1 Peter i, 13–16. "And this I pray, that ye may be *sincere*, and without offence *till the day of Christ*, being filled with the fruits of righteousness." Phil. i, 6–11. "And I pray God your whole spirit, and soul, and body be preserved blameless *unto the coming of our Lord Jesus Christ*." 1 Thes. v, 23. "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead *at his appearing* and (in) his kingdom, preach the word; be instant

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* "What is oft meant in the Gospels by the *coming of Christ*, viz., that famous execution upon the Jews, hath been oft mentioned. This John did survive, continuing not only to Titus's time, but through Domitian's and Nerva's to Trajan's reign, above an hundred years after Christ's birth, and so thirty years after this *coming of Christ was past!*" —*Hammond's Annot. on the passage.*

† "Be assured from me that by the time you have gone through all the cities of the Jews, vs. 7, this fatal day shall come upon your persecutors."—*Hammond's Par. in loco.*

in season, out of season," &c. 2 Tim. iv, 1–8. See also 1 Cor. i, 4–8; Phil. ii, 14–16. 1 Thes. iii, 12, 13. 1 Tim. vi, 13–15. 1 Pet. iv, 16–19.

This "coming" or "appearance" of Christ in judgment upon the enemies and false professors of his religion, at the close of the Law dispensation, occupies a large space in the New Testament; and it is a profitable study to follow its traces from the Gospels to the Apocalypse, and note how it had woven itself into the thoughts, and counsels, and exhortations of the Master and his disciples. We have already seen something of this, but a more careful survey of the ground, and a classification of some of the passages referring to it, according to time and circumstances, will not be without their use in illustrating the phraseology in review.

While yet with them the Saviour comforted his disciples, in prospect of the persecutions which they would have to suffer, with the assurance that when he should "come" or "reveal" himself, their enemies would be scattered, and they delivered from their persecutions. Hence he says, "he that endureth to the end shall be saved,"—that is, he that is faithful to the end of these persecutions, or till the Son of man come, shall be delivered. Mat. x, 17–23. This will be clearly seen in the following. After describing the signs which would precede his "coming" to the destruction of Jerusalem, he adds, "then shall men's hearts fail them for fear, and for looking after these things which are *coming on the earth;* for the powers of heaven shall be shaken. And then shall they see the Son of man *coming* in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; *for your redemption draweth nigh.*" Luke xxi, 27, 28. This redemption was from the persecutions of the Jews, who were to be destroyed when "the Lord Jesus should be revealed from heaven;" for then Jerusalem was to "be trodden down of the Gentiles," and "the power of the holy people scattered," and they "punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Luke xxi, 24; 2 Thes. i, 7–9. See also Mat. x, 23, quoted in a previous paragraph.

Now if we take a step forward to the apostolic times and writings, we shall find similar allusions to this "coming" or "revelation" of Christ, made under similar circumstances of persecution; but now also, after years of waiting, accompanied with earnest assurances of its approach, and consequent exhortations to patience.

We discover from many passages of the apostolical epistles, that the early Christians, growing faint and weary with the severity and length of their persecutions, began to waver in their faith, to lose confidence in the promises of the Lord, that he would come to their deliverance, and even to doubt whether it would be so. And their enemies even taunted them with the seeming non-fulfilment of the prediction, saying, "Where is the promise of his *coming*? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter iii, 4. Out of this state of things come such exhortations of the apostles as these: "Be patient, therefore, brethren, unto the *coming of the Lord*. . . . Be ye patient; stablish your hearts; for the *coming* of the Lord draweth nigh." James v, 7, 8. This was written after twenty-seven years waiting, and about ten years before the coming of Christ, in A. D. 60 or 61. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings, that *when his glory shall be revealed*, ye may be glad also with exceeding joy." 1 Peter iv, 12, 13. This was written four years later, A. D. 64. "*Cast not away your confidence*, ... for ye have need of patience, ... for yet a little while, and he that *shall come will come*, and will not tarry." Heb. x, 35, 37. This was written from A. D. 62 to 64, about six or seven years only before the coming of Christ to the destruction of Jerusalem, and the Jewish persecutors of the Christians.*

Now if we take one more step forward to the Apocalypse, we shall find the expressions respecting the "coming" or "appearance" of Christ the Lord, increasing in force and earnestness as the time drew nearer. And if we remember that the Apocalypse was *written only two years before the destruction of Jerusalem*, we shall at once see the reason and propriety of this additional earnestness of the passages alluding to this event. "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants *things which must* SHORTLY *come to pass*." Rev. i, 1. "The time is *at hand*," i, 3. "Behold, I *come* QUICKLY!" iii, 11; xxii, 7. "Behold, I stand *at the door!*" iii, 20. "*Seal not* the say-

* See also 1 Cor. i, 7, 8. Phil. iv, 5. 1 Peter iv, 17. 1 Thes. i, 10. Heb. x, 25. 1 Peter i, 5–7, and Hammond's Note on 2 Thes. i, 6–10, in explanation of the "salvation revealed in the last time," "being *deliverance from the persecutions* of the Jews."

ings of this book," &c. xxii, 10, diligently compared with Daniel xii, 4. "Behold, I *come* QUICKLY, and my reward is with me, to give every man as his work shall be." xxii, 12, diligently compared with Mat. xvi, 27, 28. "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still," (xxii, 11,) that is, the event is so very close at hand, that there is now no time for preparation or change, and he that is wicked, or an enemy of Christ, must remain so, and be overwhelmed in the common destruction. These passages show that the revelation of Christ in judgment was very near, on the eve of opening when the revelator wrote, which, as we have said, was immediately preceding the event, about A. D. 68; and the destruction of Jerusalem took place about two years after, A. D. 70, so fulfilling all the predictions of Christ and his apostles.

Thus have we finished what the limits of this article will permit us to say, in illustration of the Scripture usage and import of the phrases "Coming of God," or Christ, "Appearing" or "Appearance," "Revealed," "Revelation," &c. It seems very clear, that they were employed by the Jews and the Scripture writers to designate any special exhibition of the divine will or purpose, any special or unusual manifestation of the power of God, or Christ, either in mercy or judgment. Hence these terms are emphatically applied to that greatest of all exhibitions of divine power, which resulted in the destruction of the Law dispensation, of the temple and holy city, and in the setting up of the gospel dispensation, the new Jerusalem to which all the nations of the earth shall at last be gathered, rejoicing in the salvation of God.

THE PILGRIM MOTHERS.

BY S. F. STREETER.

THE Pilgrim Mothers! where are they?
Their frames are dust, their souls in heaven;
Yet shall their memory pass away,
Nor praise to their good deeds be given?
"Teach infant lips to sing their name,"
(Ten thousand ready tongues reply;)
And give their noble acts to fame;
Though now in silent dust they lie!"

They severed fond affection's chain,
And looked and listened o'er and o'er,
On forms they might not see again,
To voices they might hear no more;—
Then, tore their bleeding hearts away,
From peaceful homes beyond the sea;
Where they had passed their childhood's day,
Yet where the SPIRIT was not free.

No HOME for them,—that magic word,
Which, fraught with love, and joy, and rest,
Whenever and wherever heard,
Unseals pure fountains in the breast;—
No home for them,—for far away
The dwellings of their kindred stood;
Beyond the swelling ocean's play,
Far from their forest solitude.

They sought a strange and wintry shore,
Yet love burned brightly in their breast;—
They shrank not when the mourners bore
The weary spirits to their rest;—
And oft, when from a savage tongue,
Pealed wildly forth the battle cry,
They to their trusting children clung,
And calmly gave themselves to die.

Oh, man, boast not thy lion-heart!
Tell not of proud, heroic deed!
Have we not seen thy vaunted art
Fail in the deepest hour of need?
But, woman's courage! 'tis more deep,
More strong than heart of man can feel,—
To save her little ones that sleep,
She bares her bosom to the steel!

Daughters of them who, long ago,
Dared the dark storm and angry sea,
And walked the desert way of wo,
And pain, and trouble, to be FREE!
Oh, be like them! like them endure!
And bow beneath affliction's rod;
Like them be humble, mild and pure,—
In joy and sorrow, look to God.

Baltimore, 1843.

MISAPPREHENSION OF SCRIPTURE PHRASES.

NUMBER ONE.

BY REV. SAMUEL P. SKINNER.

"In which are some things hard to be understood."—PETER.

It is not at all surprising that the sacred Scriptures, which were written in an age remote from our own, in languages that have ceased to be spoken, and under circumstances of the social condition differing entirely from the present, should contain forms of speech not readily apprehended. From the last-named cause alone, innumerable difficulties present themselves to the ordinary reader. Government, social customs, occupations, arts, trades, manners, every thing, indeed, is changed. Scarcely any of the objects and usages of common life, which were perfectly familiar to the people at the periods in which the Scriptures were written, are known to us at all; so that language which was in every respect appropriate and expressive then, would in many instances appear obscure and enigmatical now.

Take as an example:—"Whosever shall compel thee to go a mile, go with him twain." At this time, when no one has authority to compel another, against his will, to attend him on the road, this language appears unmeaning. But when we learn that in all eastern countries it was a common custom for the king's couriers, when the emergency rendered it necessary, to demand the aid of both men and horses to help them onward, it becomes significant, and teaches forcibly the duty of cultivating a patient and generous public spirit.

So also:—"Two women shall be grinding at the mill; one shall be taken and the other left." Such an occupation is unknown to the females of the present day; to the common reader, therefore, the language must be unintelligible. But when he learns that in Judea all grain was ground in mills turned by the hand, and that this labor was performed exclusively by women, he discovers its applicability.

The frequent allusion in the New Testament to the custom *of washing* one another's feet,—a duty, indeed, which *was enjoined* upon the followers of Christ by express com-

mandment,—seems odd and unnatural enough at this day; and the attempt to observe it, according to the usage of the early Christians, would be altogether ludicrous. But when we know that at that time the feet were protected only by *sandals*,—a piece of leather fastened by thongs so as to cover the bottom of the foot, leaving the rest uncovered, we can see that frequent ablutions would be necessary, both to cleanliness and comfort. The interchange of civilities, therefore, in the observance of this usage, was an appropriate token of humility and brotherly affection.

When one of the disciples of John inquired of Christ,—"Why do we and the Pharisees fast often, but thy disciples fast not?"—a part of the Saviour's reply was,—"Neither do men put new wine into old bottles, else the bottles break." In this allusion we can discover no propriety, since with us bottles are of glass, a material not weakened by age. And it is only by learning that at that period they were made of the skins of animals, that we can discover any truth in the comparison, or instruction in the reply. The disciples of John and the Pharisees fasted often; but similar austerities imposed upon the followers of Christ, together with the persecutions they necessarily encountered, would be more than they could bear. As decayed leathern bottles, containing new wine, are burst by the pressure of fermentation, so persecutions, superadded to these austerities, would disheaten and discourage his disciples. And thus the Saviour taught the wholesome lesson that he would impose upon his followers no needless restraints,—no burdens they were not able to bear.

In the language of the Saviour, in which he compares the Jews to children in the market-place, who would neither dance when their playmates piped, nor lament when they mourned, who can discover any thing in the allusion at all analogous to our times? Consequently, to most of us the illustration is without point. But the comparison is peculiarly forcible, when we discover the usage on which it was founded. As at weddings, hired pipers were employed to give hilarity to the event, so at funerals, hired mourners were employed to give effect to the solemnity of the scene. Children were accustomed to play these events over in the market-place. And the Jews, who opposed John because he fasted, and Christ, because he did not fast, were like ill-humored children, who would join in neither the funeral nor in the wedding sports. They rejected John for his sternness, and Christ for his cheerfulness.

These are a few of the instances in which the instruction of the Scriptures is drawn from objects and usages perfectly familiar then, but wholly unknown among us. Innumerable examples of a similar character might be adduced. Indeed, the greater part of the doctrinal and moral precepts of the Saviour were communicated by illustrations drawn from customs and pursuits which made up the common life of that age, but which form no part of the common life of this; and, consequently, of which, either from observation or experience, we know nothing. Is it strange, then, that if much in the sacred writings was "hard to be understood," even in Peter's day, it should be difficult to comprehend and rightly apply it now?

But it is not alone from this source that obstacles are encountered in the study of the Scriptures. Many still more formidable arise from the difficulty of expressing, in our language, the precise thoughts originally communicated in languages that have long since ceased to be spoken. Of this, however, I propose to speak on another occasion.

REWARDS AND PUNISHMENTS.

BY REV. HOSEA BALLOU.

THIS subject is now much thought of, and is as much discussed as any subject relative to religious belief. While religious teachers have uniformly insisted on the fact, that all men must be judged and rewarded according to their deeds, they have, at the same time, labored to make people understand a way by which the vilest sinners may escape the just punishments of their crimes, and to persuade them to avail themselves of an opportunity and means which may be improved so much to their advantage. It is very evident that the teachers just noticed have been, and are now, quite inconsistent in what they hold up to the people on this general subject. If it be a fact, that all men are to be rewarded according to their deeds, it cannot be a fact that any can escape the just punishment of their offences. In view of this inconsistency, it is natural to inquire how it has so happened that our Christian clergy have fallen into it, and have so

honestly contended for it? This question is easily answered. They have supposed that the rewards and punishments, of which the Scriptures so frequently speak, are to be received in the future world. Being thus taught, habitually and traditionally, they have not called the subject in question. They have not asked themselves whether they were right in supposing that the rewards and punishments, of which they read in the Scriptures, are to be received in the eternal state. Circumstanced thus, these religious teachers undertake the important work of preaching the gospel of man's salvation. Well, what do they suppose this gospel is to save men from? The answer is, from this punishment of their sins in the eternal world. Schooled in this manner, and in this manner and by these means set to work, these teachers labor to persuade unbelievers to believe in Christ, and sinners to repent of their sins, as by such means they may be saved from this endless punishment. The main work of this ministry, is so to alarm unbelievers and sinners with the terrors of endless punishment, as to induce them to comply with what they call the terms of salvation. To avoid the eternal punishment which their sins deserve hereafter, on the one hand, and to obtain the endless bliss of heaven, on the other, are the objects presented to persuade sinners to forsake their wickedness and to seek religion. So far from endeavoring to persuade people to avoid wickedness, and practice virtue on account of the disadvantages of the former and the advantages of the latter, in this world, the clergy have labored to impress the belief that a sinful life in this world, would be preferable to a life of righteousness, were the retributions of the future state out of the question.

In accordance with the errors above pointed out, preachers are frequently heard to recite, for the purpose of alarm, the following scripture:—"Who will render to every man according to his deeds: to them, who by patient continuance in well doing, seek for glory and honor, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath; tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace to every man that worketh good; to the Jew first, and also to the Gentile; for there is no respect of persons with God." Rom. ii, 6—11.

According to the use which has been made of the foregoing scripture, the indignation and wrath, the tribulation and *anguish, which* are the sure portion of every man whose

deeds are evil, are not endured in this mortal state; but are to be inflicted and suffered in the eternal state. And the eternal life, the glory, the honor and peace, which are the sure award of all those who do well, are not enjoyed here in this world, but are to be enjoyed in the next.

That it is utterly impossible to reconcile such a use of this scripture with its own language, or with the evident meaning of the apostle who wrote it, we shall now proceed to show. On whom is this indignation and wrath, this tribulation and anguish, to be inflicted? On every soul of man that doeth evil. Let us then ask, how many of the human family the apostle, in this epistle to the Romans, allows to be evil doers? We have the answer in the following words:—"For we have before proved both Jews and Gentiles, that they are all under sin. Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God; for all have sinned, and come short of the glory of God." Do any suppose that the apostle believed that all men, both Jews and Gentiles, even the whole world, were all to endure indignation and wrath, tribulation and anguish, in the eternal state? No one believes this. What did the apostle mean? Does he not denounce indignation and wrath, tribulation and anguish, on every soul of man who doeth evil? Surely he does. But does he carry this retribution into eternity? No, surely he does not. Where is it? And when is it? It is when and where men are contentious, and do not obey the truth, but obey unrighteousness and do evil.

From this state of unrighteousness and condemnation the gospel of Jesus Christ is designed to redeem and deliver mankind; to quicken and bring into spiritual life such as have been dead in trespasses and sins. Now when this work is wrought in the heart, the man becomes obedient to the truth; ceases to be contentious and disobedient; and seeks for glory, and honor, and immortality, and obtains what he seeks for, which is that incorruptible treasure, called eternal life. Jesus said, in his prayer, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." He also said, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." That is, they shall receive of righteousness, accordingly as they hunger and thirst for it. There is nothing in the scripture we are considering, which carries any of these rewards or punishments beyond this mortal state.

Some have supposed, that because the word *immortality* is found in the passage, the eternal state must have been alluded to; but this word, which signifies incorruption, applies, in a moral sense, to sincerity and strict honesty. See Eph. vi, 24. "Grace be with all them that love our Lord Jesus Christ in sincerity." Here the word rendered *sincerity* is the same in the Greek as that rendered immortality in the Scripture under consideration. And if the word, in this scripture, had been rendered sincerity, it would have conveyed the same meaning as it does now. In Titus ii, 7, this word is again rendered sincerity. Wakefield renders the word incorruption.* It requires only the candid, discerning eye to perceive that the apostle means to express the same, in substance, in the tenth verse which he expresses in the seventh. Together they read thus:—"To them who, by patient continuance in well doing, seek for glory and honor, and immortality, eternal life: but glory, honor and peace to every man that worketh good; to the Jew first, and also to the Greek." It is certainly reasonable to ask why the apostle should express a less reward in the tenth verse, than that of which he speaks in the seventh. Or, what amounts to the same, we may ask if the apostle meant to set forth an immortal state hereafter, as a reward of well doing, in verse seventh, why should he not have expressed as much in verse tenth?

If we ask any of our religious teachers the simple question, do men, by their good deeds in this world, justly merit an immortal state of endless bliss hereafter? there is not one to be found who will answer in the affirmative. And yet nearly all such teachers are perpetually endeavoring to persuade the people to believe this very thing!

The amount of the rewards and punishments set forth in

NOTE.—Of the correctness of this criticism there can be no doubt. The word here rendered *immortality* is unquestionably used by the apostle in its secondary sense, to denote freedom from *moral incorruption*. That it cannot, in this text, signify the same as in 1 Cor. xv, 50, 53, 54, is certain, for all men are to be finally raised to an incorruptible state, (see 1 Cor. xv, 21, 22, 42, 50, 51, 52, 53), or a state where they will be incapable of corruption. Parkhurst refers to Eph. vi, 24; Titus ii, 7, as instances where it is employed to signify *incorruption in a moral or spiritual sense*. It is a different word from that rendered *immortality* in 1 Cor. xv, 53, 54; 1 Tim. vi, 16, which signifies *exemption from death*. In Coverdale's translation, the phrase *seek for glory, honor, and immortality*, is rendered seek for glory, honor, and *incorruption*. In Tyndale's translation, the word, as used in Eph. vi, 24, is *rendered pureness; Coverdale's, unfeignedly*.—EDS.

the Scriptures, is every where said to be according to men's deeds. The nature and amount of the recompense correspond with the nature and extent of the deeds recompensed. As an example, we may take two men. They are both what the Scriptures denominate wicked. One is of an idle, careless, heedless disposition and temperament; takes no interest in matters of religion, and apparently not much in any thing else; he provides but poorly for his wife and children, and even goes himself without a competency of the comforts of life. The other is widely different; but much more vicious. He is on the alert continually, and doing deeds of wickedness to the utmost of strong, active, and powerful abilities. Frauds, thefts, robberies, murders, and other foul offences, mark his character. Now these men must be rewarded according to their deeds. We see, then, that their rewards must be as different as are their deeds. On the other hand, we may find among the friends of righteousness a wide difference of character; and it is consistent with reason and scripture that their respective rewards are according to their various merits.

It is said that some who are inclined to believe that the wicked will have no future existence, think they find support for this opinion in the words of the apostle, found in this passage in Romans ii. They argue that, as the apostle implies, that those who do not obey the truth, but obey unrighteousness, do not seek for immortality, they therefore will not obtain it. But as it is evident that, by the word rendered *immortality*, the apostle had no reference to a future state of existence, we must disallow such a use of the passage. Moreover, those who make such a use of this scripture, should consider that the reward of the doers of good and the doers of evil are as opposite in their nature as are good and evil. The reward of the evil doer is indignation and wrath, tribulation and anguish. And the reward of those who do well is expressed in the following words: glory, honor, and peace; just what good men seek for. In non-existence there is no tribulation and anguish. These words are fully expressive of a sentient state; and so also are the words which are used to express the reward of doing good. Such as a man sows, such shall he reap. He that sows to the flesh, shall of the flesh reap corruption; and he who sows to the spirit, shall of the spirit reap life everlasting. If any one is at a loss, and wishes to know the works of the flesh, and what rewards they will produce, let him read Galatians v, 19—21, inclusive. And then, if he desires to know what he may expect as re-

ward from the spirit of divine truth and righteousness, he may continue his reading to the conclusion of the twenty-third verse.

In the first chapter of the epistle to the Romans, the apostle, after setting forth the most vile and abominable practices of depraved men and women, gives us to understand that they received their recompense in those abominable practices of which they were guilty; see verse 27, where the apostle informs us that they received in themselves that recompense of their error which was meet. Vice brings its own punishment; and virtue its own reward. "Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him."

FUNERAL ADDRESS.*

BY REV. O. A. SKINNER.

My Respected Friends,—How sad and how sudden are life's changes! Here lies before us, cold and motionless in death, a young man, who but a few days since was rejoicing in the vigor of manhood, active in business, and cheered by the prospect of a long and useful life. In an unexpected moment, he was prostrated upon a bed of sickness, and in a few hours he was called to bid a final adieu to friends, and all the enjoyments of earth! Mysterious indeed are the dealings of God; dark and inscrutable are his ways! Who knows what another hour will unfold; what hopes it will crush; what ties of love it will sunder? O may Heaven prepare us for every dark scene through which we must pass, and give us a hope that will sustain our bleeding hearts, when bereft of their dearest objects of affection.

Death, under any circumstances, is an event calculated to throw a deep gloom over the bereaved. We cannot follow to the grave an aged relative without having sad and heavy hearts. None can be laid in the dust without sundering some

* An Address delivered in the Fifth Universalist Church, Nov. 2d, at the funeral of Mr. John G. Holt, who died in Lowell, Nov. 1st, 1843, *aged 22 years.*

holy tie, and waking up an emotion that makes us feel that strange grief, unknown to all save the stricken mourner. It is true, when the aged die, we are consoled by the reflection that they have run their race, and fulfilled the great purpose of their mission; that to them life had lost most of its charms; that they had ceased to derive pleasure from its duties and festivities. It is true, also, that we are prepared for their departure; that, having seen their heads silvering from year to year, their constitutions wasting slowly away, and their eyes gradually growing dim, we had felt that they must soon leave us.

But even such cannot die without making many hearts desolate. To know that the beloved, and honored, and good are no more; that those who have guided, protected, and blessed us, are forever gone; that their place is vacant, their voice hushed in perpetual silence, and the venerable forms upon which we have so often gazed with delight, are mouldering in the dust, will make our spirits sad, and our home lonely. What, then, must be our sorrow when the young die; when a son, in the pride of youthful manhood; a brother, kind, generous, faithful and promising, is summoned away from the active duties, the fond endearments, and the waiting honors of life?

The death of the young is on many accounts peculiarly painful. It is something for which we cannot be fully prepared. It is true, we know that all may die; that the blooming child and the youth of fairest promise, may be cut down. We know, too, that but few live to an advanced age; that the majority die before the period of youth has ended; still we fondly hope that *our* friends will be spared; and we flatter ourselves with the expectation that long life will be their portion. All our plans are made in accordance with this expectation; and it is always with us, dictating our judgment, guiding our steps, and stimulating us to action. Disease may fasten itself upon our youthful friends, and we may see their strength wasting, their countenances fading, and their pulse beating fainter and fainter; but we hope on, and continue to think that the vigor of youth will overpower the disease, till death blights our unfounded expectations. We may have all the warning of the destroyer's approach which can be given; we may see his arrow flying with an unerring aim for his youthful victim, and yet we cannot be prepared for the fearful change which his ravages will produce. The early and dearly cherished expectation that life would be prolonged to old age; the intimate connexion which

that expected life has with all our plans, business, and habits of thought, render us unable to feel, at first, the full weight of the blow which cuts off our hopes. The heart is so surrounded by the various webs it has woven, that it is in a measure incapable of realizing for awhile the terrible change such a death works; and it is not till day after day has passed, that what at first appeared like a dream begins to seem like a reality, and the solemn truth is comprehended that the deed is done, that our child, brother, sister, or companion can never more return to us—and then how does the heart sink beneath its load of grief, and yield itself, for a season, to its indescribable sorrows! O how painful is the death of the young!

Again: This is painful in consequence of the great changes which it effects. That young man, now the pride and hope of devoted parents, on whom they expect to lean when age has enfeebled their steps, and by whom they think to be guided, when their natural eye has become dim, may during the next hour fall into the unconscious grave. It matters not how great may be the necessities of those depending upon him; how manly and noble his brow; how pure and gentle his spirit; how highly cultivated his intellect; how exemplary his conduct, or how industrious his habits, when God calls, he must depart. O what a change is here! But this may not be all. He may be just entering upon a wide field of usefulness; commencing the execution of plans which benevolence has dictated and wisdom formed, and the completion of which would not only confer rich blessings upon his friends, but upon the world. He also may have just formed relations endearing and holy, and happily calculated to augment his felicity, and extend widely his sphere of usefulness. But in a moment these are sundered, and habitations of joy resound with the voice of grief. Such are some of the great changes which the death of the young may produce; and who, O who, in view of these will say, their death is not painful?

Again: It is painful because it makes us realize our insecurity on earth, and shows that we live in the midst of dreadful uncertainties. We see that we have no lease of life; and that the time of our departure is entirely unknown to us. We may live to advanced age; we may die the next hour; we may waste slowly away upon a bed of sickness; we may die with not a moment's premonition; we may be called when surrounded by friends; we may die far from home, with no loved hand to smooth our aching brow, or

close our eye in its long sleep; we may drop down in the midst of business, and we may depart when alone on our pillow, in the still watches of the night. How many, a few days since, could have said to him now sleeping before us, "You are strong and vigorous, and have promise of a long life, while we are feeble and sickly, and must soon go hence." And yet, they have outlived him; and they may outlive each one who is now here in the vigor of health. What a fearful uncertainty, then, hangs over the affairs of mortals! In no place, and at no time, are we secure. Another moment, and we may be gone!

Such are some of the circumstances which render the death of the young painful. But painful as it is, it does not destroy our hope, or leave us without any source of comfort. According to the testimony of inspiration, God is good to all his creatures. He is a Father of infinite mercy, who loves his children with an everlasting love, and who deems no means too expensive for their endless happiness. God is good to all, and his tender mercies are over all his works. He is love, unchanging love, impartial love, infinite love. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." John iii, 16, 17. With Paul, then, may we say, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. viii, 38, 39.

God is not only good; he is also infinitely wise, and knows the best time and way for all things. His understanding is infinite. He cannot err, then, in any of his appointments. Being governed by perfect wisdom and love, he can do no wrong, and ordain nothing not calculated for the best. If, therefore, he spares us to advanced years, it is because it is for the best; if he cuts us down in the meridian of life, it is because it is for the best; if he takes us away in the springtime of life, it is for the same reason. Let us think not, then, that he is unkind, because he takes away the young. He has a wise and holy end to accomplish thereby.

There is another consideration which comforts us, when called to consign the young to the tomb. Though they leave *this world, they* are not stricken from existence; and though *they are cut off* from the enjoyments of time, they are not

doomed to loneliness or misery. O, no!—they live, and live with the Father, and are admitted to enjoyments high as their attainments qualify them to have. The blessed Saviour becomes their instructer, angels and the spirits of the just their companions, and that city whose builder and maker is God, their everlasting home.

But these considerations, my friends, are not your only comfort in this hour of sorrow. The beloved one you have lost was dutiful, kind, affectionate, and highly esteemed by all who knew him. The memory of him is pleasant, and will tinge with lustre the dark clouds which hang over you. As you summon him back to your broken circle, and hold communion with him, how will your hearts be soothed by his many excellences, his firm integrity, his devoted affection! In the good name he has left he has bequeathed to you a rich legacy, which will ever encourage and incite you to duty. Heaven be praised that you have such a treasure.

The calmness and resignation with which he met death must also afford you great peace under your severe affliction. Though his sickness was short, death did not find him unprepared; and though he felt that he had not realized in health the full value of religion, and given that attention to it which its importance demanded, he had sufficient faith in its great and glorious truths to sustain him and render him resigned. Indeed, as death approached, the gospel he believed grew precious; its hopes brightened; its promises increased in value; its spirit appeared more divine; the glories it unfolded more attractive, and he bound it more closely to his heart. He had no fear; no unwillingness to die, but cheerfully resigned himself to the disposal of that Infinite Friend in whom he had put his trust. He talked of his departure with the same composure that he would of retiring to rest after the fatigues of a day; and gave all the directions in regard to his funeral, asking that he might be buried from this church, be followed to the grave by the military company to which he was attached, and be laid in a specified direction, in the ground he had chosen! What resignation! what calmness! what presence of mind!

But his thoughts were not exclusively confined to these arrangements. He talked of heaven, and of its peace, and the bliss he would be enjoying when his friends would be weeping in sadness, and mourning his early death. Forget not the words of comfort he administered, and let the hope that you will at length meet again, by which his last hours

were made so happy, be your hope; and then, when death comes, like him, you will meet it with a smile.

I see in this large congregation those who have come to pay the last sad office of respect to one of their fellow-soldiers. The tear of grief, moistening your eyes, shows, my friends, that your hearts have been touched, and that you feel, not only that you have lost a worthy and honored member, but that all things are uncertain, and that death may come suddenly and unexpectedly to you. He has heard the voice of a higher authority than that to which he always gave such cheerful obedience, while enrolled among you. That voice you must all, sooner or later, hear, calling upon you, summoning you from the ranks you now fill, to those high abodes whither the great Captain of your salvation has gone. You feel an honest pride in being faithful to your commander, and in fulfilling with honor your duties as citizen-soldiers; but remember you have a Commander in heaven, who bids you fight manfully against sin, and be bold soldiers of the cross. May you all heed his commands, and when life's battles are fought, be received to the glory and honor of heaven. Amen.

THE DEVIL.

BY REV. OTIS A. SKINNER.

It is the opinion of many that the devil is a fallen angel, who was once an inhabitant of heaven, and that he is the author of all the temptations to which we are exposed in life. Such suppose that every individual is attended by one of his emissaries, and that all the evil thoughts we have originate with him. To this personage, they imagine James refers, when he says, "Resist the devil, and he will flee from you." iv, 7. But that such is not the case, is evident from the verses, in which he declares that wars and fightings come from human lusts. His language is, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust and have not: ye kill, and desire to have, and cannot obtain: ye fight *and war, yet* ye have not, because ye ask not. Ye ask, and

receive not, because ye ask amiss, that ye may consume it upon your lusts." iv, 1, 2, 3. Here, then, we see that evil originates with us, and not from an invisible being who attends us. Why, then, you will ask, does James say, "Resist the devil, and he will flee from you?" Why speak of him as a person, if the devil is only a blind passion in us? In reply, we ask, why do the inspired writings abound in personifications? Why does Solomon represent wisdom as a female standing in the street, stretching out her hands, and calling upon men to hearken to her voice? And why does Paul speak of sin as a hard master? By consulting Dr. Blair, or any other writer on rhetoric, you will have an answer to these questions. By personifying a principle or a passion, we place it more distinctly and vividly before the mind, and give a clearer and fuller exhibition of its nature and influence. Hence the frequency of personifications in prose, and poetry, and conversation. We say the *face* of nature *smiles*, passion *rages*, disease *deceives*, and death is *cruel*. Dr. Blair gives an instance from Cicero, where he personifies the laws, and represents them as reaching forth their hands to give us a sword for putting one to death. He also gives a beautiful quotation from Sherlock, in which he personifies natural religion, and represents it as speaking, through the Centurion, at the foot of the cross, and saying, *truly this man was the Son of God*. The Dr. shows, too, that Homer, Milton, and Shakspeare personify war, peace, darts, spears, towns, and rivers; and he says that all the circumstances and ages of men, poverty, riches, youth, old age, all the dispositions and passions, melancholy, love, grief, contentment, are capable of being personified. Why, then, might not James and the other inspired writers, personify evil? Why might they not represent it as speaking, deceiving, blinding, and destroying? Surely there is no more impropriety in this, than in making the forests speak, and the floods clap their hands, and lift up their voice.

This view of the subject will be confirmed by considering that the word rendered *devil*, does not signify a fallen angel, but *an accuser*, *a slanderer*, *an impostor* or *deceiver*. It teaches nothing with regard to the origin or nature of that to which it is applied; it shows only the character or office. By what authority, then, can it be said James uses the word to signify a fallen angel? How much more reasonable to suppose he personifies the tempting power within us, and especially since he expressly declares that wars and fightings come *from our lusts*? It should not be forgotten that

the word is applied to wicked persons. See 1 Tim. iii, 2; 2 Tim. iii, 3; Tit. ii, 1. But who would argue from this that they are fallen angels? The truth is, a devil is whoever or whatever accuses, slanders, or deceives. Judas was a devil, not a fallen angel, but a deceiver, a betrayer. Besotted appetite or blind passion may very justly, then, by a figure of speech, be called a devil; and if, when tempted by such a deceiver, we will resist, reflect upon our duty and the evils of transgression, he will flee from us.

Let none reply, this reasoning must be fallacious, because Paul says the devil hath the power of death (Heb. ii, 14;) for his language is far from proving that there is an evil spirit possessing such a power. He may use the word to personify that principle of evil which often inflicts death upon man. The wicked are said not to live out half their days. They are destroyed in consequence of their sin. Hence the devil is called a *murderer*.

I am not certain, however, that this is the apostle's meaning. There is some plausibility in Mr. Prime's opinion, as given by Belsham. He says, "The devil, which is sometimes a personification of the principle of evil, is, in this passage, probably put for the accusing and condemning power, that is, the law, which accuses, convicts, and passes a sentence of condemnation upon all who are subject to its authority, and who break its commands; and might well fill the hearts of all who are amenable to its tribunal with dismay."

I cannot fully subscribe to the above, though it may aid us in ascertaining the meaning of the apostle. In 1 Cor. xv, 56, he says, "The sting of death is sin; and the strength of the sin is the law." Here we perceive that sin is what renders death terrible, and gives it power to pierce the heart with anguish. It derives this power from the law, by which we have a knowledge of sin and its punishment. Hence by destroying sin the sting of death is taken away; its power removed. Thus Jesus, by destroying sin, destroys death, or that which makes death the most terrible and painful. By the power of death I understand not death, but that which increases its agonies, called in Heb. ii, 14, the devil, and in 1 Cor. xv, 56, the sting of death.

According to this view, there is a connexion between Christ's death and the destruction of the devil; but if the devil is a fallen angel, I see no connexion whatever.

EDITORS' TABLE.

POEMS BY MRS. JULIA H. SCOTT, TOGETHER WITH A BRIEF MEMOIR, BY Miss S. C. EDGARTON. Boston: A. Tompkins and B. B. Mussey. 1843.—The value of poetry has been acknowledged in all ages. The greatest minds of ancient and modern times have been its patrons. Some of the mightiest revolutions which the world has ever witnessed, have been achieved by it. Not only has it kindled the fire of patriotism into a flame, and made an oppressed and dispirited people fly to the field of battle, with hearts filled with valor and voices clamorous for war, but it has tamed the ferocious and barbarous, and opened the hearts of millions for the reception of the most glorious truths of the gospel. Its power over the human mind is almost unlimited. In its ranges of thought it meets the wants of the most exalted and cultivated.

Appealing to the taste as well as the judgment, it ministers to that love of the beautiful, sublime, and grand, common to all men. Unlike philosophy, which deals in cold abstractions, and unlike history, which presents "dull and spiritless examples," it exhibits truth in its most attractive forms, enriched with all the sweetness of harmony and melody, and with the loveliest imagery of fancy and genius. Stepping out of the intricate path of the logician, who leads his reader through negative and affirmative, single and compound syllogisms, through grammatical, metaphysical, moral, mechanical, and theological arguments, it carries you into boundless fields, where you are charmed by all that is attractive, or roused to deeds of daring by the oppressed and slaughtered upon whom you are made to gaze.

Poets of true genius, then, should meet with a hearty encouragement. They are among the principal benefactors of the world, and have done more to enlighten, elevate, refine, and interest it, than either the philosopher or historian. That great Being, who knows what is in man, and how he can be most easily moulded and governed, when he touched the lips of his ancient servants with holy fire, caused them to pour forth his truth in the sublime strains of poetry. The Old Testament is a book of poetry, the most beautiful and sublime ever penned. Not only is the devotional part poetical, but also the historical and prophetical. What can excel the ode of Moses, sung by the Israelites, after their passage through the Red Sea? How magnificent its sentiments! how bold its imagery! what sublimity in its expression! How grand and beautiful, too, are the Psalms of David!

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How elegant and inspiring are the poems of Isaiah! How pensive and touching are the elegies of Jeremiah! Who, then, will withhold his meed of honor from the gifted poet, when the ancient bards were so highly favored of the Lord, and have exerted such a mighty power over the human heart?

But we need not refer to the inspired poets to show the claims of a bard of genius upon our sympathies and esteem. While Homer, and Milton, and Virgil, and Thompson, and Cowper, and Byron are remembered, none need be ashamed to own his reverence for the true poet. He is one of nature's noblest sons, whose career is marked with glory, and whose lays are chanted by a thousand hearts. It is true, the hords of scribblers, who flood the periodical press with their insipid productions, have done not a little to render contemptible the pursuit of a poet. Not only all lovesick swains and lasses that can manufacture rhymes, are daily sending out the limping effusions of a muddy brain, but all political and religious enthusiasts. The last-mentioned class are quite as numerous in our own denomination, as in any other in the country. Hardly a week passes, which does not bring into being *odes* and *hymns*, which seem to have been ground in the same mill as some of those songs, once so popular among the enthusiastic patriots who fought our battles of freedom.

We hope the days of such *poetry* are nearly ended, and that the conductors of our press will be content with selections from the gifted, if they have not poetical contributors whose productions are worthy of being read.

There are names among us of whom we may justly be proud, and which are destined to live long after the present generation shall have passed away. Should we not be thought invidious, we would with pleasure record them. One, however, we can mention with impunity; we refer to the gifted Julia H. Scott. Her productions have been read with delight, not only by those of like precious faith, but by those who lamented that a mind so splendid, and a heart so pure, should be wedded to a creed so dangerous. Neither Mrs. Hemans nor Mrs. Sigourney has written any thing which surpasses some of Mrs. Scott's articles. How many thousands have wept and rejoiced over her "Revelations to the Dying." It is full of mighty thoughts, and has pathetic strains which touch every chord of sympathy in the soul. Blessed with superior judgment, a towering, fruitful imagination, and a fine taste, her poetry is characterised by strength, sublimity, originality, and beauty. Though familiar with all the best poets, ancient and modern, and though greatly benefitted by faithfully studying them,

UNIVERSALIST COMMENTARY ON THE NEW TESTAMENT.—We have the pleasure of announcing to our readers, that Br. L. R. Paige is preparing a Commentary on the New Testament, which is to be published in volumes, on the plan of the Notes by Dr. Barnes. Br. Paige is a critical scholar, a careful writer, and thoroughly acquainted with the Scriptures. He is patient in his investigations of abstruse subjects, and never guilty of giving undue weight to his arguments, or of jumping at conclusions. We feel, therefore, no hesitation in saying he will make a Commentary which will be an honor to the denomination, and of incalculable service to the cause of truth. He has not only talents, and scholarship, and knowledge for the work, but he has time. He has, also, access to the best library in the country, and can avail himself of all the aid that can be derived from commentaries and books. Let every family be prepared to purchase the first volume, as soon as it appears.

THE GOLDEN VASE; A GIFT FOR THE YOUNG. By HANNAH F. GOULD. Boston: B. B. Mussey. 1843.—This is a book of stories and poems, designed for young people. It contains 224 pages, 12mo., is enriched by several pretty engravings, and is beautifully bound. Miss Gould tells a story with ease and grace, and has the rare and happy faculty of talking to the comprehension of the young reader without being silly and flat. Her stories are not only instructive and interesting, but they inculcate excellent sentiments, and breathe a pure spirit. Her poems are quite equal to her stories. "The Good Doll" is very pretty, and perfectly natural. It is just as a thoughtful, sprightly Miss would talk to a little girl. The "Lake and the River," in the story of The Two Cousins, is very chaste and elegant. But we have no room to particularize. We cheerfully recommend The Golden Vase as one of the most appropriate books of the season for a Christmas or New Year's gift. It can be had of the publisher, No. 40, Cornhill.

THE UNIVERSALIST QUARTERLY AND GENERAL REVIEW.—Such is the title given to the work just started by Mr. Tompkins, and designed to take the place of the Expositor. Its appearance is equal to any quarterly with which we are acquainted. This number contains articles on the following subjects:—Whateley's Kingdom of Christ, by S. R. Smith; Past, Present, and Future, by T. B. Thayer; Doctrinal Preaching, by O. A. Skinner; Puseyism and Neology, by H. Greely; *Apparent Inequalities of Providence*, &c., by W. M. Fernald; Sin and

A kind and gentle servant, who unlocks
With noiseless hand life's flower-encircled door,
To show us those we love."

But we must not extend our remarks. Before closing, we wish to say a word of the Memoir. It is beautifully written,—very beautifully indeed. What can excel the closing paragraph?

"She lies buried by her own beautiful 'river of the hills,' with murmuring water, and singing birds, and the shifting shadows of springtime, and summer, and gorgeous autumn over and around her grave. The pretty 'Isle of the Susquehanna,' forever hallowed by the tributes of her genius, lies nearly opposite,—a miniature, in its beauty and gracefulness, of the ideal 'islands of the blest.' She hears not the bland winds that play with the long grass and the fallen leaves upon her grave; she knows not that the gay-plumed birds of summer flutter among the evergreen branches over her head; she is unconscious of the wild requiem sung by her native stream. Her black-eyed boy treads gently near her dust, but it feels not *now* the thrill of maternal love; the hand of widowed affection plants the grateful shade and rears the memorial-stone, but no look of gratitude repays the kindly deed. Oh! it were bitter indeed to rest our reflections *here;* bitter to think that the unconsciousness of the sleeping dust is all that now remains. Thank God! we have faith in her own beautiful words, that

'Death is but
A kind and gentle servant, who unlocks,
With noiseless hand, life's flower-encircled door
To show us those we love.'"

But the Memoir is not merely a specimen of beautiful writing. It is full of interest, and speaks to the heart in a language of tender, affectionate persuasion, which will make it holier and happier, and lift it up in blessed confidence to God.

We think one or two particulars are given in regard to Mrs. Scott's passion for domestic animals and reading, which mar the beauty of the Memoir; and we should like it better, if it contained a more extended description of her character, qualities of mind, and religious views. If, however, there is any deficiency here, it is chiefly, if not entirely supplied by the letters incorporated into it from Mrs. Scott's pen. We know of no epistolary writing more beautiful. We have wept over them like a child.

Besides the Memoir, the work contains three poems, dedicated to the memory of Mrs. Scott, written by Mrs. Sawyer, Day K. Lee, and Miss Edgarton. They are worthy of the one to whom they are inscribed.

The mechanical execution of the work is in the best taste. It is enriched by a fine likeness of Mrs. Scott. It contains 216 pages, *18mo.*

THE

UNIVERSALIST MISCELLANY.

VOL. I. JANUARY, 1844. No. 7.

TEMPTATION OF OUR LORD.

BY REV. LUCIUS R. PAIGE.

THE subject of this Essay* is the Temptation of our Lord in the Wilderness. The circumstances are narrated by Matthew, iv, 1–11; by Luke, iv, 1–13; and very briefly by Mark, i, 13.

In regard to the "tempter," also styled "devil," and "Satan," much diversity of opinion has existed. A large majority of commentators have supposed the "tempter" to be a great fallen spirit, superlatively wicked and malicious, generally called the "devil." A few have supposed the "tempter" to be a human being, perhaps a priest of the Jews, or possibly the high-priest himself. Of this opinion are Rosenmüller and others. Some have understood the whole account as the relation of a nocturnal vision, or of an ecstatic trance; and some, as a fabulous relation entirely. See Universalist Expositor, vol. i, pp. 370–377. Others, with apparently better reason, suppose the historians to relate, in the highly figurative style of the Orientals, what passed in the mind of our Lord, while he dwelt in solitude. The temptations they understand to be the suggestions or impulses of his own mind, which presented themselves unbidden, and were at once and effectually repressed and condemned.

* Read before the Universalist Ministerial Association, Nov. 27, 1843, and now published agreeably to their request.

its Desert, by H. Ballou, 2d; State of Opinion in the Churches of the Apostolic Age, by H. Ballou, 2d; Luther, by Miss Edgarton, and two literary notices.

Four numbers will make a volume, and each number contain 112 pages. The work is edited by Rev. H. Ballou, 2d, and published at No. 38, Cornhill, at $2,00 per year. We wish it success, and we commend it heartily to the attention of the denomination.

FIVE PILLARS IN THE TEMPLE, OF PARTIALISM, SHAKEN AND REMOVED. By J. F. WITHERELL. Concord, N. H. 1843. This is a book of 71 pages, bound in paste-board, with a cloth back. It contains an explanation of Luke 16 : 19, 31; Matt. 25 : 31, 46; Ps. 9 : 17; Matt. 12 : 31, 32 ; Luke 12 : 4, 5. These five portions of Scripture Br. W. denominates the five pillars of partialism. The object of his work is to explain the texts : and show that they give no support to endless misery. No candid and unprejudiced reader can say that he has not fully succeeded in his undertaking. He has a strong and active mind, and is well qualified to prepare such a work. A different title would suit us better, though he has several examples justifying the cognomen he has chosen for his book. We remember a work was published a few years since, entitled "MILLER'S THEORY UTTERLY EXPLODED."

BAPTISM AND THE LORD'S SUPPER.—We have perused with peculiar pleasure the articles, published in some of our western periodicals, on these ordinances of the gospel. Let their claims be fully set forth; they were given to the world in wisdom and love, and that sect which excludes them from religion, excludes means wisely adapted to impress truth upon the heart, and make the believer realize his Christian obligations. The Universalists, we think, have lost much by their neglect of these ordinances. If we look into the New Testament, we find that the primitive disciples did something more than organize societies for the support of preaching. They were baptized in the name of Jesus, and at stated times gathered around the table of their crucified Redeemer. They not only supported the truth, but by observing the the sacred ordinances of the gospel, they solemnly bound themselves to walk worthy their religion, live together in love, and do what they could to perpetuate the means of grace. If the ordinances were useful in the days of Jesus, why are they not useful now? If the primitive disciples were baptized, why should not the disciples of this age be?

emotions of humanity, to be "in all points tempted like as we are, yet without sin." (Heb. iv, 15.) The difference, in this respect, between him and others, is, that others are frequently overcome by temptation, while he uniformly resisted and triumphed over it.

3. He had a clear foresight of the trials and sufferings which awaited him, in the prosecution of the work committed to his charge. Of this, I need mention no other evidence than the fact that he repeatedly and particularly foretold those sufferings, when conversing with his disciples, and directly referred to them, when communing with his heavenly Father in prayer.

4. He had a peculiar dread of those sufferings. However firmly resolved in spirit to be faithful, even unto the end, yet humanity recoiled and shuddered at the prospect of tortures to be endured. Of this, we find evidence in his own language, on various occasions: "I have a baptism to be baptised with; and how am I straitened till it be accomplished!" (Luke xii, 50.) "Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour." (John xii, 27.) A more remarkable instance of this exquisite sensibility, I shall have occasion to notice hereafter. There can be no doubt, that the contemplation of his approaching sufferings filled him with anguish, and caused him to shrink back with dread; and these emotions were not overcome without a violent and painful struggle.

I believe these characteristics of our Lord will fully account for his temptations in the wilderness, without the excitement of his vanity, or ambition, or any similar passion.

I. As to the first temptation, I see no reason for rejecting the interpretation often given. It appears, that, immediately after his baptism, and the heavenly annunciation that he was the Son of God, Jesus retired to the wilderness. Here he fasted during forty days; either abstaining entirely from food, or, more probably, subsisting on herbs, and roots, and such fruits as the wilderness afforded. Of the manner in which his mind was employed during this time, we have no definite account. But, as he was now about to commence the public ministry to which he had been consecrated, it may be confidently assumed, that he meditated much and earnestly upon its nature and its results, proximate as well as final. Exhausted by long-continued mental excitement and abstinence from needful sustenance, he became hungry. His appetite was urgent for food; but there was none at

In regard to the character of the temptation, or rather the temptations, there is a general agreement in opinion; though even this is somewhat diversified. Temptation, if it make the slightest impression, (and it cannot otherwise be properly called temptation,) must be addressed to some weakness, frailty, or imperfection, in the person tempted. It is commonly supposed that our Lord was assaulted in his bodily appetites, his vanity, and his ambition. "The lust of the flesh, the lust of the eye, and the pride of life," (1 John ii, 16,) are supposed to have been excited. On this point there is a general agreement between them who do, and them who do not, believe that a personal devil was concerned in the temptation. For example: Lightfoot says the devil attempted "to ensnare Christ by the lust of the flesh,—'command that these stones be made bread;' by the lust of the eye,—'all these things will I give thee, and the glory of them;' by the pride of life,—'throw thyself down, and fly in the air, and be held up by angels.'" Livermore, who denies the agency of a personal devil, says, "Three great classes of enticements from duty are grouped together in this history of Jesus' temptations; those of appetite, or the sensual nature; those of vanity, or the gratification of self-consequence; and those of ambition, the love of fame and dominion." Such, substantially, but with some diversity in detail, is the general opinion concerning the weaknesses, frailties, or imperfections, in our Lord's character, which were assailed, on this occasion.

With deference to the opinions of others, I offer an interpretation, which I consider more correct, and more consistent with the character of our Lord. That I may be distinctly understood, let me call your attention to a few facts in regard to our Lord's character.

1. He was a partaker of flesh and blood; his body was mortal, and subject to the wants and imperfections of mortality. Hence he hungered and thirsted; and there is no reason to doubt that he felt such wants as keenly as any man could. Hence, also, he was subject to bodily pain; and there is abundant evidence that he endured it.

2. He manifested the keenest sensibility, and the most lively human emotions. He rejoiced; (Luke x, 21;) he wept on account of the afflictions which others endured; (John xi, 35;) he was exceedingly sorrowful on his own account; (Matt. xxvi, 37, 38;) he felt the emotion of compassion, and even the sensation of anger. (Matt. ix, 36; Mark *iii, 5.*) Thus was he liable, through the weaknesses and

the opposition, persecution, and distress, and the ignominious and excruciating death, which awaited him, his feelings were strongly moved. He shuddered at the prospect of the approaching trial, as on other occasions; and most earnestly desired a deliverance from the impending evil. In this state of apprehension and anxiety, it occurred to him, that he might avoid much, if not all, of this distress, by giving the Jews a sign of his Messiahship, which should correspond with their expectations. If he would ascend the pinnacle of the temple, and cast himself down from that dizzy height, the people, witnessing his miraculous preservation, would at once receive him as the Messiah, and study to promote his happiness, instead of persecuting and afflicting him. To increase the power of the temptation, he recollected a divine promise, which seemed to assure him of protection, even in a case of so much peril. Thus he might enter upon his ministry under favorable circumstances, and accomplish its objects at a less expense of toil and suffering. Moreover, his miraculous power was designed to afford proof of his Messiahship; and the use of it, in this manner, might seem but a slight departure from the prescribed line of duty,—very slight, compared with the magnitude of the anticipated benefit. It was merely preventing an evil, instead of mitigating it, after its occurrence. Such was the temptation.

But he recollected another divine testimony, which prohibited the execution of the contemplated experiment:—"Thou shalt not tempt the Lord thy God." This, as some understand it, forbade him to presume too far on a promise of divine protection, by voluntarily putting his life in peril; or, as others understand it, forbade him to doubt the divine goodness, which he might seem to do, by shrinking from an exact performance of his duty, in the manner prescribed. In either case, he perceived the prohibition; and he did not disregard it. Notwithstanding his exquisite sensibility to pain, and his nervous shrinking from it, he resolved to follow the path of duty, at whatever hazard. Trusting in God for assistance and support, he would bare his head to the pitiless storm of persecution, endure the cross, and despise the shame.

III. The third temptation was in some respects like, and in others unlike, the second. The same vulnerable point was assailed; but a much wider departure from duty was suggested. Indeed, an act of direct disobedience was involved in it.

To comprehend the matter fully, it must be remembered

hand. How the cravings of hunger should be satisfied, became an important and interesting question. Here was presented the first temptation. The idea seems to have occurred to him, that, if he were truly the Son of God, according to the testimony from heaven, there could be no necessity to endure the pangs of hunger. He had only to exercise the miraculous power he possessed, and he might convert into food the stones which cumbered the ground. "Command that these stones be made bread." This was the distinct form of the temptation; and it was addressed to his bodily weakness or appetite.

But he recollected the divine testimony, that life should be sustained, not by bread alone, but by other substances of God's appointment. He determined to trust in his Father's care, and subsist yet longer, if necessary, on the meagre productions of the desert, rather than desecrate the holy gift bestowed on him, by using it, for the first time, for the supply of his personal wants. His first temptation was thus overcome.

II. The second temptation was of a different character, and addressed to a different weakness or infirmity. As my opinion concerning this temptation and the next does not entirely coincide with that which is generally entertained, I may be allowed to be the more particular in its statement.

To understand the true character and full force of this temptation, we must remember that, at the time when Jesus commenced his ministry, the Jews were anxiously expecting the advent of the promised Messiah; and there is good reason to believe they were ready to hail his appearance with joy. But they expected his approach would be announced by some marvellous sign, some signal display of divine authority. When Jesus appeared to act in the character of the Messiah, in the temple, the Jews questioned him, saying, "What sign showest thou unto us, seeing that thou doest these things?" (John ii, 18.) And when he had been reproving the Jews for their ungodliness, as one having authority to rebuke, "certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, an evil and adulterous generation seeketh after a sign," &c. (Matt. xii, 38, 39. Their expectation of a sign, and their unwillingness to receive the Messiah without this token of his authority, our Lord perfectly understood.

When Jesus meditated, in solitude, upon the great work which he was about to commence, and distinctly foresaw

acter of the Messiah, and assume a false one; he must depart from the lowly path which God had prescribed, and pursue another of an altogether different character; in short, he must disobey God, and do homage to men. As soon as this characteristic of the temptation appeared, he rejected it with horror and indignation; exclaiming, as he did to Peter when he proposed a similar act of disobedience, "Get thee behind me, Satan." See Matt. xvi, 23. He would not for a moment cherish an intention to disobey God. Be the consequences what they might, he would worship and obey God, and him only.

It is added, "Then the devil leaveth him." He was thoroughly aroused from his meditation. Perceiving that, in seeking a method to avoid the sufferings he dreaded to encounter, he had been led to the verge of disobedience to his Father, he was shocked; and he would indulge in such meditations no longer. He resolved to perform his duty in the manner prescribed, and abide the consequences, trusting in God to assist in the hour of need. In this state of mind, there could be no more temptation. The spell was broken. This I suppose to be indicated by the departure of the tempter.

It will be remembered that Luke says, the tempter "departed from him for a season;" by which is intimated a subsequent renewal of the temptation. There is no evidence that he was afterwards tempted by a personal devil, or excited by visions of earthly glory. But there is evidence that he had another and even more severe struggle with his nervous sensibility and dread of pain. When he drew nigh the scene of his most intense anguish, he was overwhelmed with consternation, and most earnestly, even "with strong crying and tears," (Heb. v, 7,) prayed that, if possible, he might be delivered from such horrible tortures. So highly were his sensibilities excited, and so intense was his "agony," that "his sweat was as it were great drops of blood falling down to the ground." Yet even this temptation did not prevail against him, to make him disobedient. He manifested an entire submission to his Father, and closed his ardent and pathetic prayer for deliverance, in words whose entire force, as he used them, we can scarcely comprehend,—"nevertheless, not my will, but thine, be done." (Luke xxii, 40–46.) That this was a renewal of the former temptation appears probable, from the general points of resemblance, already noticed; from the fact that our Lord intimates that this was a temptation, by repeatedly exhorting his disciples,

"Pray, that ye enter not into temptation;" and from the fact that, in both cases, an angel is represented as ministering to his relief.

Such, as briefly as I could express them distinctly, are my opinions concerning the Temptation in the Wilderness. The main point of difference between me and others is, that I exclude entirely all motives of vanity and ambition, which others suppose to have had an active agency; and endeavor to account for the facts recorded, on different principles. I do this, because I believe the characteristics of our Lord, to which I have adverted, or the feelings developed in his character, are sufficient to account for all the circumstances in the case, so far as he was concerned; and because I can find no trace of vanity or ambition elsewhere indicated by his conduct. And I consider it a sound rule, to account for the conduct of any individual, if possible, by referring it to principles or motives of action, which are manifest in his general character, rather than to attribute it to other principles or motives, of whose existence in him, or influence on him, at any other time, we have not the slightest evidence.

NOTE.—To the foregoing Essay, I add two remarks.

1. It may be said, that, as our Lord was "in all points tempted like as we are," he must, at some time, have felt the promptings of vanity and ambition; and therefore it is reasonable to suppose he was thus moved, on this occasion. I reply: the declaration of the apostle must be understood either as limited or unlimited in signification; if limited, it does not necessarily prove that our Lord was *ever* tempted through the medium of vanity or ambition; if unlimited, then, while it proves him to have been thus tempted, it equally proves that, through lust, malice, and ungodliness, he was tempted to commit adultery, murder, blasphemy, and the whole catalogue of foul sins; for in all these points have some or other men been tempted. I think, however, that no Christian will choose to push the matter to this extremity.

2. It may be said, that universal dominion, with the glory which necessarily attends it, could not be desired, unless ambition for its attainment and a relish for its splendors were excited. So it may be said, that a man cannot desire food, which is pleasant to the taste, unless a wish to pamper his sensual appetites and regale his palate with savory viands, were excited. I say this in no sportive humor. The subject is too serious to be trifled with. The possession of any object, entirely separate from its uses, is not desirable. Who

would desire food or dominion, if he could make no use of it? Of what value would be the possession of either? The value depends entirely on the use which can be made of it. But different men propose to themselves different uses and advantages. Consequently, to different men, the same object presents different attractions. A full-fed, luxurious man desires food, as a means of sensual enjoyment; a starving man desires it, to allay the cravings of hunger and to preserve life. An ambitious man desires dominion, for the sake of its pomp and dignity; a bloodthirsty man, for the opportunity it would afford for the gratification of his sanguinary desires; a good man, for the means it would place in his hands to promote the welfare of mankind; and so of others. It is not difficult to conceive, that dominion might be desired, as a means of escape from misery, either endured or feared, when the individual was neither ambitious or cruel. And is there any more necessity to believe that our Lord desired dominion, to gratify his ambitious desires, than that he desired food, to gratify a gluttonous or luxurious appetite? In my judgment, one general desire was the medium through which he was tempted, throughout; the desire, namely, to escape or avoid pain. He desired food, to relieve the pains of hunger which he actually endured; and he desired dominion, as a means of escaping the tortures which he dreaded to endure. And I see no necessity, in the one case more than in the other, to believe he cherished or manifested a desire for self-indulgence or self-aggrandizement.

CHRISTIAN PEACE AND PRAISE.

BY REV. J. G. ADAMS.

"The Pilgrim they laid in a large upper-chamber, whose window opened towards the sun-rising. The name of the chamber was Peace; where he slept till break of day, and then he awoke and sang."—*Pilgrim's Progress.*

"Be called my chamber, Peace, when ends the day;
And let me with the dawn, like Christian, sing and pray!"—*Dana.*

And who should, when the night comes on,
In sweetest peace repose,
If not the Christian, armed, and tired
From conflict with his foes,—
Old enemies in life's new way,
Error, temptation, sin,—
Where he hath sought in faith and prayer,
Truth's victory to win?

And who should with the morn begin
  His orisons to raise,—
Who to the Father's throne send up
  His heart's most holy praise,
If not the Christian with his soul
  Rejoicing as the sun,
Whose day-beams cheer him while he sings,—
  His heavenward race to run?

The Christian! though his lot be cast
  Where miseries abound,
His spirit for their groans and tears
  An antidote hath found;
Though warring passions numberless
  Beset his pilgrim path,
Peace,—peace mysterious shields him from
  Their impotence and wrath.

Compare him with that worldling,—see
  While one for fame and gold
Wears out his life to gain at last
  Anxieties untold,—
The other, rich in faith and hope,
  'Mid toil, and want, and pain,
Doth this best lesson comprehend,—
  That Godliness is gain!

And in affliction's heavy hour,
  Who best can bear the rod,—
He who hath raised no prayer,—no song,—
  Or he who trusts in God?
He who hath revelled in the train
  Of lust and luxury,—
Or he who in old Wisdom's path
  Rejoices most to be?

And death! how strangely terrible
  To him, who, in his day,
In maddening joy contrived to put
  Its coming far away;—
But, to the Christian, standing up
  All ready for its word;
What is it, but a summons home,—
  A welcome from the Lord?

What marvel then, that he repose,
  When daily labors cease,
From the loud turmoil rife without,
  Within his chamber, Peace?
Or that his waking eyes salute
  The East at earliest dawn,—
And each bright day be sanctified
  By prayer and praise at morn?

Then as I move life's journey on,
  To me, O God, be given

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Truth's victory to win?

There existed, at this period, as in every age since, a variety of sects, not only differing in theory, but antagonistical in feeling, and warring with each other when they could find no common enemy upon whose extermination they might unite their forces. From the quotation, it would appear that however these sects might war amongst themselves, they united heartily in opposing Christianity. Herod and Pilate became warm friends, upon the prospect of a common war with our convert and his new doctrines. The sects of Essenians, Herodians, Sadducees, and Pharisees, in Judea, and an almost endless variety of vain philosophizing sects at Rome, though their contentions with each other might be marked with much bitterness, were nevertheless united in bearing a common testimony against Paul. His doctrines were "*every where* spoken against." The situation of our convert was not unlike that of converts to the truth in our own age. They experience from the almost endless variety of error-wedded and hair-splitting sects, bitter and persecuting towards each other, a common and untiring warfare. The apostle's case, as here noticed, had one redeeming feature, which converts to truth, in our day, can but rarely boast of. The Jews at Rome, whom our convert had assembled, were desirous of giving him a fair and candid hearing in his own defence. They even propose, voluntarily, to receive a statement of his doctrines from his own lips, and to form an opinion therefrom! They knew that his teachings were every where, and by every sect, spoken against. The sect of the Essenians derided them,—the sect of the Sadducees despised them,—the sect of the Pharisees scorned and abused them; and in Rome all the sects of the philosophers judged them "old wives' fables." They had heard the testimony of rumor, as it had rushed in upon them from the four winds of heaven. They had been made acquainted with the opinion of all the world, from east to west, from north to south. All these spoke against our convert and his views. Now, say these honorable Jews, "We *desire* to hear of *thee* what *thou* thinkest,"—we will now listen to the testimony of thine own lips,—we desire to hear thee speak in thine own defence!

No consideration could, apparently, increase the obligation of our convert to give a full, faithful, and explicit exposition of the doctrines of Christianity, as he had been taught them by the spirit of God. His was a glorious and enviable privilege! Let us place those circumstances distinctly *before* us. Paul was by nature frank, open-hearted, and *uncompromising* in the discharge of what he judged to be

duty, both when a persecutor of the church, and when he had espoused her cause. He never shunned to declare what he honestly regarded as the *whole* counsel of God. Added to our convert's natural truthfulness, and plainness, and *fulness* of speech, there were now other considerations which must have wrought powerfully even upon a dishonest heart, —a timid, wavering, pusillanimous mind,—in securing a free, full, and fearless declaration of the whole truth. How much more, then, upon a heart of honesty and truth like the apostle's? The first of these considerations has already been alluded to,—Paul was slanderously accused, and his doctrines were every where spoken against, misrepresented, and perverted. How important, how *imperious*, then, the demand that he should improve the opportunity which was so cordially offered him to disabuse the minds of his brethren and the public! Again: On account of those slanderous reports of the apostle and his faith, the Jews at Rome had particularly desired *him* to explain to them what those new doctrines were. He owed the exposition required to the world, but especially to his Jewish brethren. So anxious were those Jews of Rome to hear from the lips of one of their own converted countrymen, the whole truth in this case, that they appointed Paul a day, some time ahead, that he might have, as it would seem, sufficient time to prepare himself for the work, when they agreed to come and hear, for themselves, from his own lips. They appear to have said,—"We have heard all manner of unfavorable rumors, coming from all the sects at Jerusalem, at Rome, and elsewhere; and now we will appoint unto you a day when we will come and listen to your own exposition of this new religion."

Now is it not every way probable, in the strongest light of probability, that our convert must have felt himself bound by every sense in which duty is imposed upon a servant of righteousness and truth,—to God,—to himself,—to his Roman brethren in particular, and to all the world, to have given of the Christian doctrines, on this occasion, and under these circumstances, "line upon line and precept upon precept,"—to have disclosed the "height and depth, the length and breadth" of the gospel of his Master, in all its departments, as he had attained to its knowledge? Could he neglect this opportunity to instruct these honest inquirers for the truth, of his own nation, and stop the mouths of gainsayers? Could he conceal or keep from them any important feature of this important subject? Most certainly not. To

There existed, at this period, as in every age since, a variety of sects, not only differing in theory, but antagonistical in feeling, and warring with each other when they could find no common enemy upon whose extermination they might unite their forces. From the quotation, it would appear that however these sects might war amongst themselves, they united heartily in opposing Christianity. Herod and Pilate became warm friends, upon the prospect of a common war with our convert and his new doctrines. The sects of Essenians, Herodians, Sadducees, and Pharisees, in Judea, and an almost endless variety of vain philosophizing sects at Rome, though their contentions with each other might be marked with much bitterness, were nevertheless united in bearing a common testimony against Paul. His doctrines were "*every where* spoken against." The situation of our convert was not unlike that of converts to the truth in our own age. They experience from the almost endless variety of error-wedded and hair-splitting sects, bitter and persecuting towards each other, a common and untiring warfare. The apostle's case, as here noticed, had one redeeming feature, which converts to truth, in our day, can but rarely boast of. The Jews at Rome, whom our convert had assembled, were desirous of giving him a fair and candid hearing in his own defence. They even propose, voluntarily, to receive a statement of his doctrines from his own lips, and to form an opinion therefrom! They knew that his teachings were every where, and by every sect, spoken against. The sect of the Essenians derided them,—the sect of the Sadducees despised them,—the sect of the Pharisees scorned and abused them; and in Rome all the sects of the philosophers judged them "old wives' fables." They had heard the testimony of rumor, as it had rushed in upon them from the four winds of heaven. They had been made acquainted with the opinion of all the world, from east to west, from north to south. All these spoke against our convert and his views. Now, say these honorable Jews, "We *desire* to hear of *thee* what *thou* thinkest,"—we will now listen to the testimony of thine own lips,—we desire to hear thee speak in thine own defence!

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is judged sufficient reason, by all holding these sentiments, in this age of the church. That is, there were some that did not believe. It is recorded in the twenty-third verse, "And some believed the things which he spoke, and some believed not." Certainly, those unbelievers should have been threatened with endless punishment, if it were a doctrine of the gospel. But instead, our convert tells them that their eyes were blinded that they could not see, and that in consequence of their rejection of his message, the kingdom should be sent to the Gentiles, who would receive it gladly! This was all the terror, all the threatening, all the punishment he ever alluded to!

How can we account for the fact, that Paul, under all the mighty circumstances connected with the occasion, never mentioned one of these now popular church doctrines in his exposition of Christianity? In three ways only. 1st. He was not morally and religiously honest and faithful. 2d. He was ignorant of their existence at that time. 3d. Those doctrines constitute no part or portion of the religion of Christ. Without any extended argument in the case, we claim the last of these positions as the truth, having no apprehension of its being controverted by any one at all acquainted with its merits. Should the promulgators of these doctrines, in our day, send a missionary amongst the heathen, as was Paul by his Master, to the worshippers of idols at Rome, and should he, like the apostle, under all the circumstances in the case, neglect to mention even the doctrine of an endless hell, together with all the concomitants of modern partialism, would they approbate his course, regard him as a sound believer, and continue his labors in the missionary enterprize? We need not pause for an answer. If we allow the truth of the doctrines of the partialist church, which have been named, then is the fact of their not having been remembered or recognized by the apostle, in his exposition of the religion of his sect to the Jews at Rome, a circumstance of wonder second only to another of the same class, which we may be permitted to mention in this connexion. It is maintained, that the Father sent the Son, by consent and advice of the council of the skies, to repair the breach made in the moral world, by the sin of the first pair in the garden of innocence, and to save their posterity from endless wo. For this, explicitly and exclusively, was he sent. Now the matter of astonishment which we desire should be explained is this: How this Son, understanding the nature of this ambassadorial mission to have been this and this alone, could have

bring this subject before our minds in its strongest light, we will suppose a D. D. from Andover placed in the condition of the apostle. Would he not have commenced with the Fall, and proceeded, earnestly and minutely, to the church doctrines of total depravity, vicarious atonement, trinity, and endless misery? We cannot doubt of his doing so. A D. D. from Middleton, with the substitution of freewill for election, would have trod in the footsteps of his Andoverian brother. A teacher from Harvard would have discoursed learnedly and eloquently about abstractions,—Phrenological and Transcendental virtue and morality, showing that Jesus was not the very and eternal God, concluding with the remark, that the *new religion* was silent about hereafter, so far as any definiteness of its character is concerned, and that all *fashionable* people were its advocates!

Allowing our convert the same degree of faithfulness to his honest opinions, which we have awarded to Christian doctors in these cases, let us listen to his confession, to his brethren of Rome, of the doctrines of his Master, given on that memorable, solemn, deeply important, and intensely interesting occasion, that there might be no more doubt, no more slander, and that the whole subject might be known and understood of all men. Will the reader turn to the twenty-eighth chapter of Acts, and commencing with the twenty-third verse, read, THE CONVERT'S CONFESSION?—"But we desire to hear of *thee* what *thou* thinkest: for as concerning this sect, we know that it is everywhere spoken against. And when they had appointed him a day, there came many into his lodgings; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And Paul dwelt two whole years in his own hired house, and received all that came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." This was the burthren of his confession, teaching, preaching, expounding, persuading, and testimony, from Moses and the prophets, for two whole years, from morning till evening, no man forbidding him. The kingdom of God, and those things that concern the Lord Jesus Christ, were the apostle's themes. We hear nothing of total depravity, trinity, vicarious sacrifice, nor endless future misery! How can we account for this matter? Let it not be said, no suitable, proper occasion presented itself for teaching these doctrines. There was what

family, who shall have existed on earth, will be judged according to their deeds, in this mortal life, and receive in eternity, and during eternity, rewards and punishments according to their deserts. It is true, notwithstanding the tenacity with which they insist on this item in their creed, that they hold opinions utterly subversive of it. They teach that people may live in the practice of vice, even to old age, and by repentance of their wickedness, and believing in the Christian religion any moment before death, they will not be punished at all hereafter. They will not allow that any, who die real Christians, will be punished in the future world for the crimes they have committed in this.

One of those passages of scripture which are supposed to point out the day of judgment, in which the church has been taught to believe, is found in 2 Tim. iv, 1. "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." This passage is thought to be very expressive of the general opinion concerning the day of judgment. As it speaks of both the quick and the dead, it seems to indicate, what is generally believed and taught, that, in order for the judgment to take place, all the dead must first be raised, when all who are then alive on earth will be assembled with them, and all together stand before the judgment-seat of Christ. Now that our clergy have been in error respecting what they call the day of judgment, and the application of the above passage to it, will appear very evident, if we are careful to consider some indisputable facts. It is a fact that none will question, that the general theme of Christ's judging and rewarding every man according to his works, as it is set forth by Christ himself, places this judgment at the commencement, not at the close, of his kingdom. See Matt. xvi, 27, 28. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." Other passages, in which Jesus spake of this event, and on this subject, might be quoted; but it is sufficient to observe, that in no passage, where he spake of this event, can we make out that a later period of time is signified. Another important fact, which should be considered, is, that the disciples of Christ lived in expectation of his coming to judge and reward men in the age in which they lived. See 1 John ii, 18. "Little children, it is the last time: and as ye have heard that

passed the entire term of time allotted him for the performance of his task, and returned to the Father and court that sent him, without ever once alluding to the subject, directly or indirectly, and without so much as naming, in all his preaching and teaching, public and private, either Adam or his sin, or our exposure, in consequence, to that state of wo.

Having been permitted, by the favor of the Lord, to preach the "unsearchable riches of Christ," or the salvation of all men by him, for the term of seventeen years, in almost every part of our widely extended Union, and under almost all the variety of human circumstances, the writer has felt inclined to express *his* thoughts, as the matured result of his experience and observation, concerning that faith which is *now*, as it was in Paul's day, "every where spoken against." Know all, then, by this witness, that I am fully persuaded in the belief, that this hope of the final holiness and happiness of our race, is, of all others, the most congenial with our reason, our desires, our prayers, and our holiest and best affections,—that it best accords with all we know of God, by our experience and observation of his providence and our acquaintance with his works,—that it sustains the only true resemblance to the doctrines taught by the prophets, the Saviour, and the apostles,—that it is the only faith which can be supported by Scripture, or save the religion of Christ from the doom of the skeptic,—that it is best of all calculated to make men wise and good, virtuous and happy, and to lead the sinner to repentance and reformation,—that it is the only faith upon which the prophecies can be fulfilled,—that it is the only doctrine truly *good* to *live* by, and the only one by which the rational mind can die in peace, hoping, securely, for a better life.

The convert hath confessed.

JUDGING THE QUICK AND THE DEAD.

BY REV. HOSEA BALLOU.

Our Christian divines, for ages, have been of the opinion that there is appointed, among the decrees of the Creator, *what* they call the day of judgment; when all the human

irregularities to him who is prepared to judge both the Jews and the Gentiles." If by quick and dead, in the passage from Peter, he meant Jews and Gentiles, as no doubt he did, it seems perfectly reasonable to suppose, that by the quick and the dead the apostle Paul, in 2 Tim. iv, 1, meant the same.

Another passage of Scripture, which has been usually applied to what is called the day of judgment, and in as erroneous a manner as the passage we have already considered, is found in Acts xvii, 30, 31. "And the times of this ignorance God winked at; but now commandeth all men every where to repent; because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." The common use of this scripture, to prove a day of judgment beyond this mortal life, when all mankind are to be judged, is shown to be erroneous by the text itself; for the text certainly excepts the Gentiles who had lived in the times of ignorance at which God winked, from being subjected to the judgment spoken of. The reason why all men now are called on to repent is, because God has appointed a day in which he will judge the world in righteousness, &c. If the Gentiles, who lived in the former times of ignorance, were to be subjected to the judgment spoken of, then there would have been the same reason that they should have been called on to repent in former times, as is rendered why men every where are *now* called on to repent. The word rendered *judge*, in the text, undoubtedly, ought to have been rendered *rule*. Dr. Parkhurst gives the word this sense, and quotes Gen. xlix, 16. "Dan shall judge his people as one of the sceptre-bearers of Israel."

As this subject now lies before us, we readily understand that Christ erected his judgment-seat when he first established his gospel kingdom in the world. And according to this reasonable conclusion, we read: "Of the increase of his government and power there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. Behold my servant, whom I uphold; mine elect in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment

antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." Compare this passage with Matt. xxiv. 5. "For many shall come in my name, saying, I am Christ; and shall deceive many." Also verse 24. "For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." We can scarcely doubt that John, who heard Jesus speak what is above quoted from Matthew xxiv, had allusion to the same subject. And it is evident that Jesus was speaking of the signs which should indicate his coming in his glory and kingdom. In this twenty-fourth of Matthew, Jesus limited the time of his coming to that generation, and spoke to his disciples in a manner to induce them to believe that they might live to be eye witnesses of his coming. "When ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass till all these things be fulfilled." Again, in the same speech, and in the same chapter, he thus spake to his disciples:—"Watch, therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore, be ye also ready; for in such an hour as ye think not the Son of man cometh." Such manner of communication naturally led the disciples to expect that they might live to see the coming of their Lord. To the same purpose St. Paul speaks in 1 Thess. v, 1, 2. "But of the times and seasons, brethren, you have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night." Verse 4th,—"But ye, brethren, are not in darkness, that that day should overtake you as a thief." It is utterly unreasonable to suppose that Jesus and the apostles should speak, as in these passages, if they had been speaking of an event which is now future.

That St. Peter did not believe that the judgment of the quick and the dead would be delayed until some time now future, we learn from his words. See 1 Peter iv, 5. "Who shall give account to him that is ready to judge the quick and the dead." It would seem an unaccountable wonder, if eighteen hundred years ago the judge was ready to judge the quick and the dead, and has not yet even commenced doing it! On the above passage, Dr. A. Clarke says, "*To judge the quick and the dead.* They shall give account of these

and God, a prince, or a mighty, perhaps an inspired, chief. "God is the support of thy throne."—Sykes.

God, even thy God. Θεος ὁ Θεος σου The first Θεος should be inclosed between commas, being the Attic vocative, as in the preceding verse. Therefore, O God, thy God hath anointed thee, &c.—Mangey and Markland, *apud. Bowyer. Com in loc.*

Having, as we trust, shown that there is no evidence that Christ is the infinite God, because called God, we will proceed to inquire who those are who are spoken of as the fellows or companions of Christ. Dr. Doddridge supposes that they were angels, and that as Christ took the especial charge of Judea, angels were charged with the government of other countries, in reference to which they are called his fellows or companions. Others suppose that his fellows were guardian angels, and that they were originally the equals of Christ, but that, as he had conducted himself so well in the district over which he had charge, that, as a reward of his fidelity, he was advanced to universal dominion, and that his former colleagues were made his subjects. Both of these opinions are entirely fanciful; for, as Belsham well remarks, "Divine revelation was communicated to teach mankind something of more importance than these imaginary revolutions in the celestial hierarchy. The design of the gospel is to make men wise unto salvation; and it contains no information that is not directly conducive to this purpose."

By the fellows of Christ, Paul unquestionably means kings, priests, and prophets, who were set apart to their several offices by the use of sacred oil. Christ, as a King, Priest, and Prophet, was endowed above these associates, so that he excelled them all. The oil with which he was anointed was not material, but spiritual, and was poured upon him at his baptism. John iii, 34.

From these superior endowments of Christ, we may safely entertain the highest opinion of his reign. Being elevated in wisdom and goodness far above the holiest among the anointed of the Lord, and having the spirit without measure, it is reasonable to conclude that his kingdom must exceed all others in the character of its laws, its duration, and its extent. Isaiah thus spake of it: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be

unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law."

All our Christian divines have said on the subject of a day of judgment, after the resurrection takes place, of which Jesus spake to the Sadducees of his day, and of which St. Paul speaks in 1 Cor. xv, is, doubtless, without any foundation in the Scriptures. According to the apostle, when the last enemy, death, is destroyed, and the mortal shall have put on the immortal, the Son delivers up the kingdom to the Father, and God is all in all.

EXPLANATION OF HEBREWS I, 8, 9.

BY REV. O. A. SKINNER.

"But unto the Son, he saith, Thy throne, O God is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows."

By many, these words are supposed to teach that Jesus Christ is the infinite God. But there are several objections to such an idea. 1. He is called *the God of God.* "*Therefore God, even thy God.*" It is evident from this that the word God is applied to him in a subordinate sense. 2. He was anointed above his fellows for having loved righteousness, &c. This shows that there was a power above him, by whom he was anointed; and that the anointing was a reward for having loved righteousness and hated iniquity. 3. He had fellows, or companions, above whom he was elevated. Now could such language be applied to God? and could we say He was elevated above his companions? These considerations show that Paul did not intend to represent Christ as the infinite God.

According to the criticisms of some learned writers, it is doubtful whether the text is properly rendered. The following, from Belsham, will show that such is the case.

God is thy throne. "*Deus ipse est sedes tua perpetua.*—Grotius. So Wakefield. Newcome adopts the common translation, thy throne, O God; and as those are called gods to whom the word of God came, there is no material objection to this translation, understanding by the

FEMALE WRITERS.

BY REV. S. R. SMITH.

THAT the Universalist denomination, young as it is, and strong and deep-rooted as are the prejudices entertained against it,—embraces an unusual number of estimable female writers, is too well known to require proof or argument. If there is anything extraordinary in their number, there certainly is something quite as much so in the general excellency of their productions, and the range of subjects to which they have applied their talents. Whatever may be the reasons of either,—whatever the influences; not to say *inspirations*, that have brought out their talents and tastes, it is still matter of pride and admiration to all Universalists.

Other denominations have produced several highly gifted female writers, whose works have done much in elevating our literature, and our fireside enjoyments. Millions have already been made wiser and happier by their knowledge, and the influence of their moral feelings, as well as more refined by the purity of their taste; and future generations will rise up and call them blessed. But it must be remembered that they belong, in nearly all instances, to time-honored sects, around whose very names have clustered the mighty influences of general respect and public confidence,—and which have yet scarcely once an age produced a female writer of celebrity. And of those they have produced, and of which the world may be proud, it is not a little remarkable that by far the best and most popular, the most prized, and the most admired, are those who, beyond all question, have approximated nearest to the doctrines, and imbibed most of the spirit of Universalism. Nor is this the exclusive opinion of Universalists,—it is the spontaneous judgment everywhere, and by all classes, expressed in terms that admit of no misapprehension, in the decided preference given to the works of particular authors. The parlor tables,—the district and Sunday school libraries of a whole people,—the avidity with which all ages, and sexes, and conditions seek and read their productions,—all concur to prove this singular and prophetic truth. And if any one thing in the history of literature can be produced as decisive of the tendency of a given age,—it

is the tendency of that in which we live to higher views the Divine government, more confiding reliance upon t mercy of God, and a broader and better charity.

When, therefore, the soul of woman grasps, with all affections, that system of divine truth which embraces that is great and beneficent in purpose,—all that is merci and pure in manifestation,—all, and more than all that t mind can conceive in its loftiest aspirations, in consumm tion,—then it attains both the feelings and the position be adapted to the exertion of all its powers. Then, but nev till then, it enters upon a theme every way and forever co genial with its tastes, its sympathies, and its desires. The it expatiates in a world in all respects suited to the benev lence and purity of its own nature,—there its affections m eternally grow and expand, without interruption from wron or oppression, or suffering, or sorrow.

There neither is, nor can be, any peculiar charm in tho views and conceptions, the natural tendency of which is t fill the mind with gloom and despondency, and which can in spire none but doleful thoughts and terrifying images. And certainly, the last things over which a mother or daughter a wife or sister can brood with fondness and satisfaction, an the possible woes and miseries of those they love. They cannot *sing* of such themes until the current of affection i changed to gall, or the visions of the maniac inspire strange fervors that prey upon the soul. The more rugged nature of man may enable a Milton to sieze on infernal machinery, with which to render more impressive and imposing the splendid creations of his poetic imagination, and to riot in the contemplation of fancied, but unutterable agonies. But with woman it is far otherwise. Her sensitive nature converts these terrible images into realities, her feelings are those of the mourner, her song one of lamentation and despair.

But she who contemplates the boundless and untiring love of the Deity, the inexhaustible riches of his grace, and the consequent fulness and freeness of salvation, is inspired by the most joyous and sustaining emotions. The fancy that had otherwise slumbered a death-sleep, awakes to the vivid impressions of images of good and happiness; and the tongue that had remained perpetually dumb breaks forth into singing. The consolations that flow from these high and heavenly thoughts and aspirations can reach even the cup of sorrow, and so mingle their influences there as to soothe the anguish of a bereaved heart, and impress upon its lament

a single chastening shade to soften it into serenity and submission.

So surely, then, as "from the abundance of the heart the mouth speaketh,"—so, certainly, the heart replenished with the full spirit of Universalism, utters its emotions. Man may, indeed, succeed in suppressing the feelings of the full soul, in hiding the "light that is within him,"—but it is not in the nature of a believing female to act the hypocrite. And, then, her affections so reach abroad and interest themselves in the welfare of others, that she cannot, without an immense sacrifice of her own peace, be silent on subjects which involve the common good and happiness of the human race. This is the secret of the great number of female writers in the Universalist denomination. Wherever the talent exists, it embodies itself in form in defiance of the accidents or capriciousness of fortune. And from the shore of the Atlantic to the broad prairie of the "far west,"—from the dust and ceaseless uproar of the thronged city, to the bleak and high summit of the everlasting mountains,—from the arena of fashion, refined society, and literary indulgence, to the obscure and lowly dwelling of humble poverty, where mind grapples with perplexing cares and stern misfortunes,—from the gay maiden's earliest religious meditations, to the deep and devout thoughts of mature womanhood,—the nature and extent, the results and duration of the divine goodness and grace are uttered and sent forth in well-written essays, or in thrilling and measured numbers. There is no place, nor time, nor occasion, that does not furnish appropriate elements of thought; and, apparently, no condition which can interdict the expression of the convictions of the mind and the feelings of the heart. To such minds and to hearts so impressed, God is constantly and visibly "employed in all the good and ill that checker life,"—and seen and enjoyed alike "in the void waste and in the city full." And hence there is, probably not to be found, in connexion with any other class of Christians, however numerous or of long standing, —an equal number of female writers of equal excellence. Some excel in one department, some in another,—some are eminently gifted with the spirit of poesy, while others are no less distinguished for the classic purity and polished elegance of their prose.

It might be thought invidious to bring our living authoresses into contrast with those of other sects,—and still more so, to draw parallels between the members of our own faith. It might be deemed worse than useless, as well as absurd,

to name those whose productions exhibit the best taste, or the kindliest spirit, or the greatest talent,—but none of these considerations are involved by calling to mind the cherished ones, who have gone to join the innumerable company of the blest.

Without any pretension to critical acumen, or extraordinary taste in such matters, we may venture to ask,—what there is in the works of Mrs. Hemans, that excels the productions of the lamented Mrs. Scott, in feeling and finish, in reach and elevation of thought, in pathos and power? It will scarcely be denied that the tone of both is that of subdued, and chastened, and humble mind,—of melancholy tempered with cheerfulness,—of ardent feelings, restrained by a governing, and dignified, and wise discretion. The great theme of both was religion; both lived much in its pure sunlight,—both reposed confidingly on its promises, and felt under every trial its sustaining influences. Both wrote under its inspirations, and pictured in great perfection and beauty, the creations it called forth in their own mental sight,—both sung, and sung well. True, one was English, and the other American; and while we draw so much of our literature and so many of our prejudices from the fatherland, it may be deemed presumptuous to suppose there is any legitimacy in the parallel. Be it so,—we utter our own convictions, which often conflict with both opinion and prejudice.

In the department of prose, we count a host of contributors to our periodicals, whose productions are not only various in kind, but usually exhibit a high degree of talent, an improved taste, and correct moral principles. This is especially visible in that species of composition which is designed for the more permanent denominational works. These writers have won merited praise for themselves, and reflected credit upon the class of Christians with which they are identified. They have done more than even these,—they have spread the great doctrines of their faith, and the moral bearings of the precepts of their religion before the world in beautiful, and attractive, and impressive forms; and disabused the public in its estimate of the character and ability of Universalists, and the tendency and influence of their principles. Most of them are comparatively young,—and, consequently, they have neither the number of years which admit of multiplied efforts, nor the experience of long-tried authorship. What they have yet done must, therefore, be regarded as the earnest of what they can and will accomplish. And from

the specimens already furnished of their literary capabilities, it is fair to conclude that the time is not far distant,—if, indeed, it has not already come with some,—when the female writers of the Universalist denomination shall take rank with the great sisterhood who have blessed the poor with encouraging truths, the ignorant with the elements of knowledge, the wicked with lessons of virtue, and the wretched with the means of happiness.

DO PENANCE.

BY REV. S. C. LOVELAND.

It will be asked, what is meant by *doing penance?* We answer, It is "a punishment, either voluntary, or imposed by authority, for the faults a person has committed." It is one of the seven sacraments of the Roman Catholic church. These punishments, which constitute the penances of the church of Rome, sometimes consist in fastings, alms, abstinence, and the like. In some cases, as an act of penance, men have subjected themselves to a certain number of stripes, or have inflicted those stripes upon themselves.

Perhaps it is not known to a very considerable portion of the readers of the Miscellany, that the Catholics, in their authorized English translation of the New Testament, have substituted this phrase, *do penance*, for the same original, which, in our Bibles, is rendered *repent*. We verily think this is an apparent perversion of the original text, and likewise of the Latin Vulgate, which the Catholics account of equal authority with the Greek text of the New Testament and the Hebrew of the Old, and which they have made the foundation of their English version. A man may subject himself to many outward deprivations, and yet remain a lover of all his former sins. But it is not so in the exercise of true repentance, a repentance not to be repented of. This repentance, we believe, in its original scriptural sense, always carries, in connexion with a sorrow for the past, the idea of reformation.

After these remarks, our readers will undoubtedly be pleased to see a few passages quoted from the authorized Roman Catholic Testament. The three following are from

Matthew iii, 2, 8, and 11. "And saying: Do penance; for the kingdom of heaven is at hand." "Bring forth therefore fruits worthy of penance." "I indeed baptize you in water unto penance." These passages form a true specimen of the general method which the Catholics have adopted in translating the Greek verb μετανοέω, *metanoeo*, and its corresponding noun, μετάνοια, *metanoia*. Groves gives us the definition of this Greek verb as follows: *To understand afterwards; to be wise afterwards; to change the opinion or mind; to repent, regret, reform.* To the corresponding noun, his definition is, *repentance, sorrow, regret; reformation, amendment.* I am not disposed to multiply authorities on this subject, but believe they all substantially agree with Groves, from whom I have made these quotations without abridgement.

Corresponding to the Greek μετανοέω, the Vulgate has in Latin, *ago pœpitentiam;* literally, *to act, or bring forth repentance;* that is, *to repent.* I know of no Latin Dictionary that gives to *pœnitentia*, the English word *penance*, as constituting any portion of its signification. Nor, on the other hand, when we turn to an English Latin Dictionary, and look for the Latin definition of the word *penance*, do we find *pœnitentia*. In Leavitt's Latin Lexicon, the most in use, I believe, of any in this country, we look in vain for such a Latin definition to *penance* in the English part.

In confirmation of the position, that *pœnitentia* means *repentance*, we find the Catholics themselves have, in some instances, so translated it. They have done so when, in their own estimation, it would look too bad to call it *penance*. See, as a specimen of a very few rare cases, Matt. xxi, 29, 32. "And he answering said: I will not. But afterwards, being moved with *repentance*, he went. . . . For John came to you in the way of justice, and you did not believe him; but the publicans and harlots believed him; but you seeing it did not afterwards *repent*, that you might believe him." As the English Catholic Testament professes to be a translation from the Latin Vulgate, hence the Latin *pœnitentia*, with them, is of the same authority as its corresponding original Greek word. We perceive, likewise, that they are willing to translate it *repentance*, where they cannot put in *penance*, or *do penance*, without at least some appearance of plausibility.

In view of what is here laid before our readers, we discern some of the motives which instigate the Catholics to despise the Protestant translation of the Bible. It is well known that the priests have, in many instances, ordered the burning of

our Bibles, when they have found them among their adherents. They are generally willing their people should not read the Bible, after it has received the moulding of their own hands. But to find it in a shape in which their peculiar glosses are exposed, is a matter against which they are disposed to place all possible guards.

We are not disposed, however, to condemn the Catholic translation of the New Testament as a whole. Aside from some egregious peculiarities, and to us, perversions, we think it is a good one. It is worthy of the examination of Protestants, of all denominations, as exhibiting, in a very considerable portion of it, a fair representation of the original inspired writings. It is most certainly worthy of a careful comparison with our own.

MISAPPREHENSION OF SCRIPTURE PHRASES.

NUMBER TWO.

BY REV. SAMUEL P. SKINNER.

"In which are some things hard to be understood."—PETER.

IN a former article, I spoke of the difficulties encountered in the study of the Scriptures, which arise from the social changes that have occurred since they were written. They abound in allusions to domestic and social usages, which were familiar, of course, to the people to whom the Scriptures were originally addressed; but which have passed away with the people themselves. Much, therefore, is obscure which would be easily intelligible, had we an intimate knowledge of those customs, which the imperfect records of the old times can but poorly supply.

A second cause of misapprehension exists in the peculiar style in which the Scriptures were written,—a style as unusual among us of the present day, as the manners and customs of the people who employed it, and which, therefore, greatly multiplies the questions that are hard to be understood.

The languages of all nations, in the early conditions of society, are highly figurative. The want of words makes it necessary to employ things to represent ideas; but as society

advances, and the number of words increases, language, of course, becomes less figurative. Thus, in the New Testament we do not meet with half the metaphorical expressions that occur on every page of the Old; and then, again, in the New, they are a thousand times more abundant than in the productions of the existing age. Language changes with society.

Besides, the habits of a people have a great influence on their language. The easy, roving, careless, unrestrained life of the early ages left the imaginations and the passions free, and was peculiarly calculated to create a bold and fanciful imagery of speech. Whilst, on the other hand, our commercial, working, business habits leave little room for any but matter-of-fact duties and thoughts; and our language becomes, consequently, a matter-of-fact language—abounding in few of the imaginary flights which were characteristic of the early periods of society. We, for example, should say of those who confide in God, that they enjoy serenity and peace. But instead of some similar form of simple and direct speech, the Scriptures express the same idea thus: "He maketh me to lie down in green pastures; he leadeth me beside the still waters." We should say of the divine word, that it instructs us in our duties. But the Scriptures say,—"It is a lamp to our feet and a light to our path." And so in speaking of the attributes of the Deity, instead of employing, as divines of this age would, simple terms expressive of his perfections, he is styled a rock, a fortress, a high tower, &c.

Civil and social changes were seldom spoken of in direct terms, but were shadowed forth under imagery, more or less bold, according to the importance of the event. Thus, Peter interprets the strong figures of Joel to apply to the gift of tongues on the day of pentecost. "But this is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my hand-maidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts ii, 16–20.

In like manner, the Saviour, in predicting the overthrow of the Jewish nation, employs a similar mode of speech. The sun should be darkened, the moon should refuse to give

her light, the stars should fall from heaven, and the powers of the heavens should be shaken. Peter, also, speaking of the same event, says, the heavens should be rolled together as a scroll, and the elements should melt with fervent heat; and in foretelling the establishment of Christianity on the ruins of Judaism, he keeps up the figure, saying,—nevertheless according to his promise we look for a new heaven and a new earth. Such are some of the examples of the figurative use of language in the Scriptures.

Now without making allowance for this peculiarity of style, how is it possible we can ever ascertain the meaning of the divine word? By interpreting these bold figures to be literal descriptions, we do manifest violence to the sacred text, and, in the language of the apostle, wrest the Scriptures to our own destruction.

But it may be asked, How shall we know when the language of the Scriptures is literal, and when metaphorical? I answer, As we know in reading any other book. That is, by the age in which it was written, by the general scope of the subject, by the connection, by the known sentiments of the author, by his style of writing. He who should take a history, written in the early ages, or one of the old romances, or a book of poetry, and interpret literally all the figures and imaginative expressions with which they abound, would be set down as of weak intellect. But not with more reason than he who should interpret the Scriptures in like manner.

The truth probably is, that most persons do not read the Scriptures so much to find what sentiments they teach, as to find evidence of sentiments they have already embraced. Their creed becomes an idol. All around it is holy ground, and, as some one has shrewdly observed, when they approach it, instead of leaving their shoes behind, they leave their understandings.

How much mystery would be thrown from religion, and how much better would it be adapted to the concerns of every-day life, if we could learn to construe its language according to its practical intent, instead of seeking, in its strong hyperboles, doctrines it was never designed to teach, and frames of feeling we can never attain to! Faith will remove mountains; faith would enable the disciples to command the Sycamine tree to be plucked up, and it would obey; through faith are we saved, &c. From these modes of speech, what a singular and mysterious efficacy is attributed to faith! Works are nothing; faith is everything. Now, literally, mere faith will not remove a mountain, nor pluck up a tree *by the roots, nor save* a man from sin. Where, then, is its

power? In this;—as a spring of action. When it leads us to *do*, and to do energetically, then is it efficacious. All else is useless. With confidence we have courage; with right motives we have right actions. A correct faith supplies these. And this is all these expressions should be understood to mean. Cromwell was accustomed to close his addresses to his soldiers with an exhortation to trust in God. One of his most eventful battles was fought on a rainy day, and on that occasion he closed his battle-speech with an exhortation to "trust in God, *and keep their powder dry.*" However discordantly this may strike some, it for all that contains a deal of wisdom. A faith that is inactive,—that does not prompt to the use of the means by which alone we can attain our ends, whether in religion or anything else, is nothing worth.

But I cannot pursue this subject. The instances of the use of figures in the application of doctrines, in the communication of facts, in encouraging virtue, in threatening sin, are almost without end. Beautiful are they, and expressive. Happy is he who draws from them the practical instruction they were designed to convey.

THE GOOD PART.

BY ISAAC F. SHEPARD.

"Mary hath chosen that good part which shall not be taken away from her."

CHOSE she well, that gentle maiden,
  Lowly at His feet to kneel,
Who though weary, heavy-laden,
  Could her every sorrow feel.

Pure the words and god-like spoken,
  Glad she heard the Saviour say,—
"The better part thy tears betoken,
  Never shall be ta'en away!"

High above all princely treasure,
  Riches, honor, fame, above,
Is the gift that knows no measure,
  Pledge of God's eternal love.

And to earth's remotest nation
  Heralds shall the words proclaim,
Offering freely full salvation,
  In Messiah's holy name.

Speed it, Father! Like a river
  Roll thy rapid chariot on;
Pour Truth's arrows from thy quiver
  Till Life's battle shall be won!

EDITORS' TABLE.

Lives of Famous American Indians.—We have received from Bradbury, Soden & Co., Part First, Volume V, of Parley's Cabinet Library. It is one of the best in the whole series. Indeed, we have read it with far greater satisfaction than any of the preceding numbers. The view taken of the Indian character is just, and the one which ere long will be universally adopted. Heretofore, it has been customary to speak of the American Indian as faithless and revengeful, incapable of love, friendship, and gratitude, the higher sentiments of the soul. A more unjust course could not have been pursued, than that pursued by many historians who have written upon him. Instead of seeking for truth, that they might present a fair history, too many of them seem to have been satisfied with the opinions of his enemies, and enemies, too, who must have stood convicted before the world of base injustice and cruelty, had they not represented him as cruel, treacherous and heartless. How could Cortez and Pizarro have justified their work of treachery and butchery, and the various measures they adopted to secure the gold they sought, if they had not painted those they destroyed in revolting colors? And how could the Puritans, who cheated the Indian in trade, took his lands without leave, and sought to force him into a compliance with all their selfish plans, have justified themselves, if they had not declared him to be unworthy of confidence, and incapable of true friendship?

Now those who go to such men as these for information, should expect to be misled. They inflicted every imaginable wrong upon the Indian, and then sought to justify themselves by saying, the Indian was faithless and cruel. A different source of information has, within a few years, been opened by the labors of Stevens, Catherwood, and Catlin; and by the light which they have already imparted, the Indian appears to have more of humanity in him than any had ever supposed. That he is revengful, cruelly so, is not denied; but that he cannot remember a favor as well as a wrong, is positively denied. History is full of incidents, showing how fresh in the Indian's heart always remains the memory of a kind act. The great trouble has been, that he has not had kindnesses, but cruelties, to remember; not favors, but wrongs, to repay. His vindictive feelings have been kept constantly active, by outrages committed upon his rights. When a different policy has been pursued; when he has been treated kindly, and according to the dic-

power? In this;—as a spring of action. When it leads us to *do*, and to do energetically, then is it efficacious. All else is useless. With confidence we have courage; with right motives we have right actions. A correct faith supplies these. And this is all these expressions should be understood to mean. Cromwell was accustomed to close his addresses to his soldiers with an exhortation to trust in God. One of his most eventful battles was fought on a rainy day, and on that occasion he closed his battle-speech with an exhortation to "trust in God, *and keep their powder dry.*" However discordantly this may strike some, it for all that contains a deal of wisdom. A faith that is inactive,—that does not prompt to the use of the means by which alone we can attain our ends, whether in religion or anything else, is nothing worth.

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THE JUSTICE OF GOD.

BY REV. L. C. TODD.

"The Lord will not cast off forever."—LAM. iii, 31.

ALL Christians admit that Justice is a divine attribute,—that the Almighty is just. Nevertheless, after making this concession, many attribute to him a course of action in direct opposition to justice. They teach that all men *deserve* endless punishment; that strict justice would damn them all eternally. Yet that some are to be saved, that is, saved unjustly,—saved from that punishment which they justly ought to suffer! Hence they often thank God for his injustice to them. "Hadst thou been just to mark iniquity against us, we should long since have been in hell with the damned," &c. They tell us that justice required that all sinners should be endlessly punished, but the Saviour (though a just being) was so kind and good that he was not willing to let justice be done; and, therefore, suffered in his own person the amount of punishment due to all men, as their substitute; which answered the demands of justice, so far as believers are concerned. Let us look this idea in the face. What did justice require? The endless damnation of all sinners. Well, can justice be satisfied with what it did not require? If so, it might have been satisfied to let all men escape all punishment. It did not require that the innocent should be punished; yet it is made to accept it. Neither did it require that the guilty should escape; yet it is made to accept that. It was unjust to punish the innocent, and it was unjust to let *the guilty escape*. Here are two things exactly opposed to

justice; of course both palpably unjust. These two acts of injustice added together, and lo! they amount to perfect justice! Suppose we add to this the unjust act of damning unbelievers, since they have also been damned by a substitute, and what, then, would be the amount of the addition? But let all this pass.

2. Full, invariable, and all-perfect justice must be one of the moral attributes of God. Because, in all moral actions, the opposite of justice must be injustice. All moral actions must be either right or wrong. If they are right, they are just; if wrong, they are unjust. If, therefore, the Supreme Being is not always just,—if he ever departs, in any case, from strict and perfect justice, then so far he becomes unjust. And as justice is always right, and injustice always wrong, he must in such instances depart from moral right! Well, now, if Almighty God has, in any instance, departed from perfect rectitude, how can we calculate on what he will do? How can we prescribe bounds to his moral aberrations? If he is wrong or unjust, in any case, how do we know that he will always adhere to any moral principle whatever? How can we know that his *veracity* is not to be as accommodating and flexible as his justice? And then, what would be the amount of his promises and threatenings? What confidence could either saint or sinner repose in a God who was not invariably perfect in all moral attributes? None at all. Once admit the monstrous idea that the Ruler of the world ever has been, or ever will be, unjust, and all religious hopes and fears, and principles and systems go to destruction together.

3. There is, no doubt, much obscurity and error in the minds of the multitude on these points, from their imperfect notions of the principle of justice. When men are injured, they are apt to feel, in their indignation, a strong desire to injure the offender, and this without any better design than the indulgence of their own indignant feelings. And this they have mistaken for justice, and have attributed it to God. It is, in truth, nothing less than *revenge*. Savages and barbarians have always mistaken it for justice; but Christianity repudiates the error. What, then, is *justice*? It is *universal right*. It is, in all cases, that which is right, and ought to be done, in view of all considerations and interests concerned. It always aims and tends to the greatest good. And never injures any, except such injury be necessary to that end. Does it, then, ever punish transgression? *Certainly*. When a person has violated a just law, and

made punishment necessary to carry out the benevolent ends of justice, then justice punishes transgression. And no punishment can be just except it result from this principle. Why does a good human government attach penalties to its laws? For the same reason that it makes laws. To secure the best good of the governed. If penalties were not deemed necessary to secure this end, they would not be annexed to law; and to extend penalties beyond this object, would be considered unjust by the whole civilized world. The law does not send one to the penitentiary, that the indignant people may enjoy the comfort of seeing the miseries of the offender. It is not to gratify the injured with the suffering of the injurer. This would be pure revenge. Revenge seeks misery for the sake of misery. It breathes forth the darkest malignity upon its victim, without designing any other good than the gratification of a ferocious and vindictive spirit. And it often pursues its victim to the grave, and beyond, without any benevolent design toward him or any other being. This is not justice,—Oh heaven, no!—but revenge,—deep, dark, and horrible revenge,—the most fiendish feeling that ever chilled the human heart, or darkened and begrimed the soul. But Oh! how far is this from all the blooming, bright, immortal principles of christianity. Yet poor mortals have often talked of the *vindictive justice* of God! In their own bosoms they have mistaken the feelings of revenge for justice, and hence they have attributed revenge or vindictive justice to the great essence of all moral good! There should be a line of demarkation between justice and revenge. Justice inflicts pain only to accomplish a benevolent object; revenge always to accomplish a malignant object. Justice is always right,—revenge always wrong. Hence the Deity is always just. The good of mankind requires that men should be punished for sin, therefore justice requires it too. Nay, mercy requires it, benevolence requires it, and every thing that is good requires it. And any attempt to prevent it is an attempt to prevent the good of man, and is unjust and unmerciful. If Jesus Christ is just, he has never attempted to save men from a just punishment. If God is just, he has never threatened any thing more than a just punishment, and that he must inflict, or become unjust.

And if men are just, they will be satisfied with just punishment. But some say, if they are punished for all their sins, they will have nothing in heaven to thank God for! They *expect to thank him* to all eternity for being unjust toward

them, and saving them, when he justly ought to have damned them! But the "spirits of *just* men made perfect," will find enough to swell their gratitude for salvation *from sin*, without ever astounding the heavenly hosts by praising the injustice of the Supreme. What punishment, then, is just? Answer: Just as much as is necessary to promote the greatest good of all concerned, and no more. More than this could be of no use to God, angels, or men, and could only serve to gratify the devil, or somebody exactly like him.

4. Man is advancing in reason and truth. Formerly all Christians believed in eternal election and reprobation. But as human intelligence increased, it seemed a growing conviction among the people that this involved the grossest violation of justice. Hence many reformers attempted to mend the old system so as to make it appear just. They supposed endless punishment must be just some way; and the great thing to discover was how to make it out. Hence the Arminian system. This presented the horrible dogma upon grounds more acceptable to moderate thinkers. It removed its injustice a little farther beyond the comprehension of ordinary minds. And in this way its popularity has been prolonged to a later period. But it is doubted whether this modification can perpetuate its existence against the progress of reason, scripture, and investigation. This new system teaches that God has not eternally decreed endless misery. But yet it teaches that, when one dies in sin, God then decrees that he shall never repent,—never reform, but sin and suffer forever! Is not this the very same principle, only carried a little behind the curtain? What is the difference, whether God decrees endless sin from eternity, or from a person's death? Either would show that he decrees sin and misery for *their own sake*, and for no other purpose. A child dies at ten years old, *out* of Christ. And now God decrees that he shall always sin, shall never repent, shall never be saved. His brother, a more vicious child, lives seventy-five years, and becomes a great criminal; he then repents and dies, and is saved.

> "While the lamp holds out to burn,
> The vilest sinner may return."

Why did God, "who is no respecter of persons," not decree that he should never repent after he was ten years old, as well as his brother? If justice required the first to be endlessly damned, after he was ten years old, the same justice required the last to be damned, as many times over to all

eternity, as he repeated over that amount of sin. If justice would not inevitably damn the old man, after seventy-five years of high rebellion, far, far less would it damn the youth.

But it will be said, God knew the boy would not repent, if he lived ever so long, therefore he is damned on this ground. But if he was to be a free agent, and to have ability to repent, then he might repent; for what *can* be, *may* be. And God, so far from knowing that he would not repent, would know that possibly he might repent; for God must know things to be as they are, and not as they are not. But if it be just to damn men for what they would do, *if* they live, or what they would not do, then millions of infants, not a span long, might be damned for what God knew they would do, or not do, *if they had lived*. It begins to be discovered that Arminianism is the same old thing, with all its partiality and injustice, but so painted up as to deceive the unwary.

5. It used to be undoubted, in the days of naked Calvinism, that a large portion of infants would be endlessly damned, especially such as died while their parents were out of the church. But the time came when most men had sense enough to perceive the injustice of this; and the doctors have generally yielded that point to the progress of reason and light. Now they generally admit that infants, who have committed no sin, cannot be justly punished forever. All this evinces that the idea is generally obtaining, that justice must be the rule by which God punishes men for sin. Therefore it is now generally supposed that all who die in infancy are safe. But how long does Arminianism keep them safe? Why, it allows that all are in a saveable state until they come to years of accountability. After they come to the line of accountability, they are then in a damnable state until they are converted. Now there must be a line that separates the two states. There cannot be any *time*, when the child is partly saveable and partly damnable. There must be a point,—a single moment, when he comes up to the accountable state. He that moment ceases to be safe,—he is liable to be damned. Well, here are two twin-brothers. One of them lives in his saveable state till the very last moment of it is about to expire; and he dies, and goes to heaven. He is safe, yet happy for him, he did not live another second of time! His brother lives out his saveable state, and one-sixtieth part of a minute longer, and then dies unconverted,

and goes to hell, of course! Well might one of their poets exclaim,

"On what a slender thread hang everlasting things."

Now this is, to be sure, an extreme case, but it may show what might actually happen, according to Armenianism. And this same Arminianism is Calvinism mended, for the sole purpose to save the dogma of endless punishment, and make it appear consistent with the justice, impartiality, and goodness of our heavenly Father!

6. We now advance to prove that no mending can ever make endless punishment just. We lay down the following propositions as self-evident. 1. Punishment, in order to be just, must be *for* sin, and proportioned to it. 2. When the sinner begins to be punished there must be a certain definite amount of punishment his due, or there is none due. Now suppose a sinner begins after death, and suffers one day. This is punishment *for* his sins, as far as it goes, or it is not. If it is not a punishment *for* his sins, and no part of his just punishment, then his just punishment is not yet commenced. And this suffering is not for sin, and no way connected with it. Indeed, so long as he is tormented, without beginning to be punished for his sins, his sufferings are no more just than they would be if inflicted on an infant, or one that never sinned at all. But if this one day's suffering is a part of the punishment due him for his sins, then he has received such a part of his just deserts; and, of course, there is not now as much punishment his due as there was before he received any. He has received a *part* of the *whole* that was due. Now it is an incontrovertible principle in geometry, that a *part* of a thing, taken from the *whole*, necessarily leaves *less* than the *whole*. So when the sinner has received one day's punishment for his sins, there must necessarily remain *less* his due than was due at first. So that, even if endless punishment was first his due, now it must be *less* than endless punishment by one day! When he has received two day's punishment, the whole amount must be diminished by two days. And every day and year that he is punished must continually diminish the amount due; till at last the time *must* come when he would have received the whole that was his due. And what then? Why, take as much time as you please for this. Suppose every *minute* he lived he committed sin enough to deserve to be burned, *justly*, as many millions of years as the particles of matter in this globe, multiplied into itself as many millions of times as figures could express,

written upon the whole apparent sky. Let this be multiplied by the number of minutes he lived, and that time would finally be exhausted. And what then? Why, the *whole* of vast and boundless eternity would be beyond that. Suppose, after that he be punished endlessly? Why, the whole of that endless punishment would be inflicted *after* he had received *all* that was his due. Of course that endless punishment would be as unjust and cruel, as would endless punishment inflicted on an infant. This we conceive to be a mathematical demonstration, that just punishment for sins of this life *must* end. Now we will say a word to the learned doctors, who teach endless punishment. You see, gentlemen, what we consider an unanswerable argument. Its strength is not in the writer, nor in any other man; but in the truth and the unalterable nature of things. If the genius and learning of Christendom *can* point out any defect in the above argument, we would respectfully ask them to do it. If it can be proved that men will be punished for sin, and not be punished, at the same time; and that a whole is not diminished by the destruction of its parts, then, and not till then, can they sustain the justice of endless wo, or prove that the Lord will cast off forever. May God enlighten our minds, warm our hearts, and lead us, and all Universalists, and all others, to the practice of all the Christian virtues. Amen.

DISSERTATION ON THE WORD GEHENNA.*

BY REV. L. WILLIS.

We come now to speak of *gehenna*. This is the word which Professor Stuart and Dr. George Campbell think denotes a place of endless punishment. But it would seem that the same candor of mind and ingenuousness of exposition, discovered in defining *sheol* and *hades*, should have led them to the same result in regard to *gehenna*. But, probably, it appeared to be too much to give up entirely the time-hallowed doctrine of an endless hell. But I am confident

* Extract from a Lecture delivered at Cambridgeport, it being one of a course on the Bible doctrine in regard to hell,—from Mark ix., 43-48.

all will ere long be constrained to acknowledge, what the late Dr. Channing has asserted, in one of his published discourses, when he said, "That word *hell*, which is used so seldom in the sacred pages, which, as critics will tell you, does not occur once in the writings of Paul, Peter, and John; which we meet with only in four or five discourses of Jesus, and which all persons acquainted with Jewish geography know to be a metaphor, or figure of speech, and not a literal expression, this word has done unspeakable injury to Christianity." Such is the language of that learned and excellent divine, and it was uttered in that spirit of independence and love of truth which characterized most of what he wrote.

Now, who would suppose, judging from the frequency of the use of the word hell, by many clergymen of this age, that it is not found in the gospel and epistles of John,—not found in the book of the Acts of the Apostles, which contains a history of their preaching for nearly thirty years; nor in all the epistles of Paul, which constitute so large a part of the New Testament? How can we account for the fact of these apostles of our Lord having never used the word in their writings, if they believed in such a place as many Christians believe to be prepared by God for millions of his ill-fated children? Or, how can we reconcile such a procedure with Christian faithfulness?

The solution of this otherwise difficult problem, is found in the fact that the apostles, in their writings, were addressing those who were not in danger of the hell "found in four or five discourses of Christ." The Gentiles were not in danger of the punishment of *gehenna*; so Paul never spoke of any such danger. The Jews, to whom our Saviour spoke concerning hell, were in danger of its punishments, so he in faithfulness forewarned them of the same. This being the case, as we shall see more clearly when we direct our attention particularly to each passage where the word occurs, we have an irrefragable argument against the application of the word hell in our text, and in all the passages where *gehenna* occurs in the New Testament, to the future state. For if all mankind were in danger of hell-fire, or even liable to its punishment, then the Gentiles as well as Jews needed to be informed of it. But, then, how shall we vindicate the fidelity of the apostles, in view of their withholding all mention of such a place and such a danger, from all except the *Jews?*

Biblical critics of the highest authority will tell you that

the twenty-three instances of the word hell in the New Testament, are a translation of three different words in the original language of that book. Of these instances, twelve only are a translation of *gehenna;* the rest have *hades* and *tartarus* for their original. Tartarus occurs once, and hades eleven times. "And," says Dr. George Campbell, in his learned "Dissertations on the Four Gospels," "as to the word *hades*, which occurs in eleven places of the New Testament, and is rendered hell in all except one, where it is translated *grave*, in my judgment, it ought never in scripture to be rendered hell, at least in the sense that word is now universally understood by Christians."

There are but twelve instances, then, in the Bible, according to high authority, which can be understood to mean a place of punishment in the future world, and we will now proceed to ascertain, if we can, whether there is any good reason why we should understand any of these as denoting such a place or state.

In the first three evangelists occur all the instances of *gehenna* rendered hell, except one, and that is in the epistle of James, where we read "the tongue is set on *fire of hell;*" but surely no one will admit that the tongues of living men are set on literal hell-fire in the place of the damned! Hence I need not dwell on this passage.

The first passage in the evangelists, where this word is found, is Matthew v, 22. "But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, *Raca*, shall be in danger of the council: but whosoever shall say to his brother, thou *fool*, shall be in danger of hell fire."

Parkhurst, in his Lexicon, has defined the word as follows:—"A *gehenna of fire* does, I apprehend, in its outward and primary sense, relate to that dreadful doom of being burned alive in the valley of *Hinnom.*" I would incidentally remark that *gehenna* is a Greek word, derived from two words in the Hebrew, namely, *gee-hinnom*, which originally meant the land of the son of Hinnom, in the immediate vicinity of Jerusalem,—a place where judicial punishment was inflicted in the time of our Saviour, and a place associated in the mind of a Jew with all that was most revolting and dreadful.

Dr. Clarke, in his commentary on the passage above:—"*but whosoever shalt say to his brother, thou fool, shall be in danger of hell fire,*"—uses the following language:—"Our

Lord here alludes to the valley of the son of Hinnom. This place was near Jerusalem, and had been formerly used for the abominable sacrifices, in which the idolatrous Jews had caused their children to pass through the fire to the god Moloch." "And," he adds, and, as I think, without the least authority, that "from the circumstance of this valley having been the scene of those infernal sacrifices, the Jews, in our Saviour's time, used the word for hell, the place of the damned."

Here it will be seen that Dr. Clarke was obliged, in the first place, to admit that *gehenna* was a place near Jerusalem; but as it had been the scene of abominable sacrifices, the Jews, he presumed, came to use the word *gehenna* as the place of the damned in eternity. Now what evidence had that commentator for the conclusion which he drew, namely, that *gehenna*, a place in Palestine, was also a place in the spiritual world? There is nothing in the word itself; there is nothing in the connexion; there is nothing to be found in history, which warrants such a conclusion. If any person will produce a passage in which gehenna is applied to eternity, from any writer who is known to have lived before, or at the time of Christ, we will acknowledge that there is an argument in favor of such an application of the term; which as yet we have never seen; and, therefore, we think our Lord used *gehenna* according to the sense in which it was understood by the Jews of his time.

The most enlightened, and candid, and liberal biblical critics have defined the words *hell fire*, in this passage, as denoting a place where criminals were punished, and which came in process of time to denote, metaphorically, the calamity which was to come upon the Jews for their wickedness.

In concluding my remarks upon this passage, I use the language of the aforementioned commentator, Dr. Clarke. He says, "It is very probable that our Lord means no more here than this: If a man charge another with apostacy from the Jewish religion, or rebellion against God, and cannot prove his charge, then he is exposed to that punishment (namely *burning alive*) which the other must have suffered, if the charge had been sustained."

We have thus disposed of that passage, which has often been read and quoted with the awful impression that a man might be liable to the miseries of a hell forever, merely for *calling* his brother a fool!

The next passage which I will notice is Matthew xxiii, 33.

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" This is *gehenna* again; and from the connexion we perceive that Christ was discoursing on the judgments of God, which were to come on the "chosen people." He said "all these things shall come upon this generation." On this, Dr. Whitby remarks, "that it signifies in that very age, or whilst some of that generation of men lived; for the phrase *this generation* never bears any other sense in the New Testament than the men of this age." The damnation, or condemnation, of *gehenna* was a calamity which was to come on the generation then on the earth, in the time of our Saviour; and if the reader is unable to ascertain the kind of calamity threatened, let him read the following passages in Jeremiah, bearing in mind that Christ was familiar with them, and, doubtless, had them in mind when he uttered this denunciation. In the 7th and 19th chapters, we find these remarkable passages. "Thus saith the Lord to Jeremiah, go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee, and say, hear ye the word of the Lord, O kings of Judah and inhabitants of Jerusalem, I will cause them to fall before their enemies, and by the hands of them that seek their lives; and their carcasses will I give to be meat for the fowls of the heavens and the beasts of the earth; and I will make this city desolate and a hissing, and I will cause them to eat the flesh of their sons and their daughters, and they shall eat every one of the flesh of his friend in the siege and straitness wherewith their enemies, and they that seek their lives, shall straiten them. Even so will I break this people and this city. Behold I will bring upon this city, and upon all her towns, all the evil that I have pronounced against it, because they have hardened their necks that they might not hear my words."

The prophet spake this language in the valley of the son of Hinnom, the very place that was called *gehenna* in the time of Christ, and thus he spake of the condemnation of *gehenna*, or hell, which had reference to the overthrow of Jerusalem and the destruction of its inhabitants, which took place about thirty-five years after Christ. Well, then, did our Saviour say to the stiff-necked Jews of his time, when he contemplated their character and end, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell, or gehenna?"

But there is another passage, which is oftener quoted than *any other, perhaps,* in support of the doctrine of an enduring

hell. It is the following :—"And fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." (Matt. x, 28.) This, too, is *gehenna*. And here is the place in which it is said, God is able to destroy both soul and body.

This language was addressed to the disciples, who had been Jews, and who were liable to the same punishment as the apostate Jews, in case they, fearing what men might do, should forsake Christ and his religion. As though he had said, There is something more dreadful in the judgment of God than in the persecutions of men. For, though imprisonment and death had been inflicted by man upon his fellow-men, yet in the time of God's judgment upon the inhabitants of Jerusalem and all her towns, there was to be "such tribulation as had never before been since the world began, no nor ever shall be." Death, under any circumstances, is dreadful; but under the circumstances foretold by the prophets and by Christ, and since described by the historian of that people, was most dreadful.

The reasons why we dissent from the common opinion that Christ spoke with reference to the future world, when he spoke of the destruction of soul and body in hell, I will here present. First, because it was to take place in *gehenna*, and that was in this world. Secondly, because there is nothing said in the passage or connexion, that Christ had reference to eternity. Thirdly, *because this destruction was to take place where man had a body which might be killed*; and in the future spiritual world man is not to have a body which can be killed. Therefore the conclusion is irresistible, that this *gehenna* cannot be in the future world. And until it can be proved that man will have a body in the next world that can be killed, it will be in vain to attempt to make it appear that this hell is in that world. You remember the passage says: "Fear not them which kill the body, but cannot kill the soul; but rather fear him who is able to destroy both soul and body in hell."

Here I would remark, in passing, that those who believe that hell is not a place of literal fire and brimstone, but a *remorse of conscience*, cannot apply this passage to eternity; for it must require something more than remorse of conscience to destroy both soul and body. Remorse may destroy the happiness of the soul, but not the soul itself, much less can it destroy the body. The objector may say that God can destroy the soul and body by remorse, if he please. Admit it. But does this prove that he will cause the mortal

fleshly body, such as man may kill, to be carried into the spiritual world, that he may destroy it there with the soul? I think not. Nay, I think the passage, instead of furnishing anything to determine its application to eternity, furnishes, most obviously and strikingly, proof of its having been uttered with reference to what was to transpire in this world, and which the apostles themselves had great reason to fear.

But, it may be asked, does the speaker mean to say that God is able to destroy, that is, to render extinct both body and soul by such earthly calamities as the Jewish people were threatened with? Yes; God is able to do this. And I believe it would be proper to say that God was able to do this under any circumstances, where man had a fleshly body as well as a soul. But I do not think it would be proper to say that God is able to destroy a body and soul, where no body is.

Another question may now be proposed by the inquirer, namely, if I believe that God ever did, or ever can, destroy any soul of man? In answer to this inquiry, I remark that it is not proof that he will do this, or anything else, merely because it may be said, he is *able* to do it. But though we conclude that some have been destroyed in body and soul in hell, or *gehenna*, yet we are not obliged to infer the annihilation of the human spirit,—the immortal principle in man. The word (*psuche*) which is here rendered *soul*, is frequently rendered life, that is, animal life; as "What is your life?" "Is not the life more than meat?" Then, again, the sacred writers have made a distinction between soul and spirit. As, for example, St. Paul says, "I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of the Lord Jesus." Here it will be seen that the apostle speaks of the spirit in man in distinction from his *soul*. Again: He says, "The word of God is quick and powerful, piercing to the dividing asunder of soul and *spirit*." The spirit (*pneuma*) is never said to be destroyed in *gehenna*; but that God is able to destroy the soul there; which may mean something else than the immortal spirit.

I come now to notice the text more especially. "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than, having two hands, to go into hell, into the fire that never shall be quenched; where their worm dieth not and the fire is not quenched. And, if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than, having two feet, to be cast into hell, into the fire that never shall be quenched. And, if thine eye offend thee,

pluck it out; it is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into hell fire, where their worm dieth not and the fire is not quenched." As the words, rendered *hell* and *hell-fire* have already been considered, it will not be necessary to do more now than to show that the phraseology of the text yields no proof that the word hell is to be regarded as belonging to another, rather than to this world.

By the word "*life*," twice mentioned in this passage, and the phrase "*kingdom of God*," once mentioned, I understand is meant the life of religion in the spirit, which all those entered who embraced the gospel of the Son of God. And by the offending hand, foot, and eye, which ought to be taken out of the way, I understand anything which might stand in the way of a profession of the religion of Christ. And by its being better to enter life, or the kingdom of God, with one hand, or foot, or eye, than, having two hands, or two feet, or two eyes, to go into hell-fire, where their worm dieth not and the fire is not quenched, I understand the Saviour meant that it would be far better to follow him, though it should cost his disciples great sacrifices, than to reject him and his religion, in order to retain the praises and friendship of worldly-minded men. For they would be liable to *gehenna* punishment who rejected Christ.

Three times, in this passage, occurs the word hell, and, as many times, occurs the phrase,—"where their worm dieth not and the fire is not quenched." And how often has this language been used to describe the imaginary agonies of eternal wretchedness? But where is the evidence that the Saviour uttered this language with the least reference to what shall be beyond death? To apply it thus is to take for granted what cannot be proved. And sure I am that no person would ever have thought of future endless misery being taught in this passage, did he not first believe the doctrine, and then refer to the passage to obtain something, if possible, to support the opinion.

Gehenna was the place where the worm did not die, and where the fire was never quenched. We are informed that king Josiah, with a view to break up the veneration which the idolatrous kings of Judea had felt towards the place where sons and daughters had been sacrificed to Moloch, their favorite idol, caused it to be polluted, and, to dishonor it to the utmost, he caused all the filth of the city, offal, dead carcasses, and every impure thing to be carried there. This gave occasion to connect fire with gehenna; for perpetual

fires were kept up to consume the offal that was deposited there. The offal, the decomposition of dead bodies, continually bred worms, so that worms and fire were always associated with that place; hence we have the expression "*where* their worm dieth not and the fire is not quenched."

Hence the place became abominable in the sight of the Jews; and hence, too, it became a place of punishment in which criminals were burned. Therefore, Parkhurst has said, "A *gehenna of fire* does, I apprehend, in its outward and primary sense, relate to that dreadful doom of being burned alive in the valley of Hinnom."

There is one fact, in this case, which should not be overlooked, namely, that Christ has, in this sentence, used a quotation from the prophet Isaiah. (See 66th chap.) Consequently, if we can arrive at the meaning of the prophet, in the use of this language, we can know the meaning of Christ; for we believe the persons to whom he spoke this language, understood the import of it as did the Jews before. Now let us see in what sense the prophet used this saying. His language is: "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me saith the Lord. And they shall go forth and look upon the carcasses of the men who have transgressed against me; *for their worm dieth not, and the fire is not quenched;* and they shall be an offering unto all flesh."

Now, two things are obviously proved by what we have adduced on this point, namely, that Josiah spoke of what must necessarily have taken place in this world, where there are new moons, sabbaths, and carcasses of wicked men; and that our Saviour referred to the same *place*, if not to the same *event;* for he uses the adverb *where*, which has reference to place. He says "it is better to enter into the kingdom of God having one eye, than, having two eyes, to be cast into hell-fire,—that is, gehenna fire, *where* their worm dieth not and the fire is not quenched."

Finally: I remark there is one argument against the views we hold, with regard to the meaning of the word hell in the Old and New Testaments, which I have not noticed. It is this. Heaven, as a place of happiness in the future world, may be disproved, it is said, by a similar course of reasoning to that used to disprove the doctrine of hell as the place of the damned in eternity. "For if," says one, "the reasoning holds good, that because hell, as a place, is in *this world, therefore*, it cannot be a place, or denote a state,

in the spiritual world, it follows that heaven, as a place or state, cannot be in the future world, because we can prove that the same word which is rendered heaven, that is, the starry *heavens*, is also rendered heaven as the place of happiness in eternity. Therefore, by the same parity of reasoning, the word hell may mean a place in this world, and be made to denote a place or state also in the world to come."

Relative to the above argument, I remark that the sacred writers have often used the word heaven with reference to this world, but more frequently with reference to the immortal world. But had they used that word, in all cases, to denote a place or state in this world, as they have the word hell, it would be unwarrantable to understand heaven as a place, or state, in the future world. We are confident that there is something connected with every instance of the word hell in the Bible, to determine its application to this state of being.

FATHER, THY WILL BE DONE.

BY MRS. NANCY T. MUNROE.

FATHER, thy will be done! O, since that hour
Of agony, within the garden's shade,
When these deep words fell from his sainted lips,
O, from how many hearts has this one prayer
Gone up to heaven; and from the very depths
Of souls o'er-fraught with anguish, have these words
Of resignation risen unto God!
There are some sorrows man can proudly bear,
They nerve his soul to action, and he goes
Forth to the world's stern conflict, and his brow
Is calm as ever, and his eye dims not,—
The deep resolve is in his heart, to bear
With *manly* strength his grief, so that the world
May see and praise his fortitude. For this
He forces back all sorrowing thoughts, for this
He rushes forth into the world to drown
His grief. 'Tis not for hearts so touched to breathe
This prayer of resignation and of trust,
Father, thy will be done! Thou pale, sad one,
Thou with the earnest gaze, the hectic cheek,
The feeble, faltering step, and wasted form;—
Who seemest to look with thy prophetic eye,
Into the spirit-land,—who see'st e'en now

The shadow of the angel's darkening wing,
Upon thy path, and as it draws more near,
Liftest thy heart to heaven, and meekly prays,
Father, thy will be done!
O, I have seen the mourner,—she who wept
For her first-born! O, I have seen her stand
And gaze upon her cherished one, and take
His clay-cold hand in hers, and part the curls
From his clear, marble brow, and while the tears
Fell from her streaming eyes, and while heart
Was heavy with its anguish, she did kneel
Beside her dead, and prayed with faltering voice,
Father, thy will be done!
And I have seen the strong man bowed with grief,
And tears were in the eyes that seldom wept,
And sighs were breaking from the o'er-burdened heart,
Ay, he *had* murmured at the bitter cup,
And dark, stern thoughts *had* struggled in his soul,
But now came visions of an angel form,
With her soft, pleading eyes and glorious smile,
And the proud man was gentle as a child,
And bowed himself unto the chastening rod,
And humbly prayed, Father, thy will be done!
The little child learns at his mother's knee
This simple prayer, Father, thy will be done;
And when he kneels above that mother's grave,
And the pale stars look down upon him there,
This prayer is on his lips. Then years roll on,
And manhood sets his seal upon his brow;
His soul is strong, his eye is glorious
With the light of genius and of knowledge;—
But the sad angel passes not his door.
Again he kneels, though with a sadder heart,
And prays, Father, thy will be done. Then age
Comes on, his form is bowed, his step is weak,
Furrows are on his glorious brow, his eyes
Are dim and sightless, and as the old man
Feels that death is near, how joyfully
He lifts his sightless eyes to heaven, and prays
With his last breath, Father, thy will be done!

HENRY WARE, JR., D. D.

BY REV. F. F. THAYER.

THOSE who are acquainted with the history of him whose me stands at the head of this article, are aware that it was custom, while pastor of the Old North Church in Boston, *call his people together* on the last evening of the closing

pluck it out; it is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into hell fire, where their worm dieth not and the fire is not quenched." As the words, rendered *hell* and *hell-fire* have already been considered, it will not be necessary to do more now than to show that the phraseology of the text yields no proof that the word hell is to be regarded as belonging to another, rather than to this world.

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this periodical, to all friends of liberal Christianity, his memory is precious. And although I am well aware that the important events of his life have been faithfully recorded, and the beauties of his character delineated by abler pens, yet I cannot consent that, upon the pages of our denominational magazines, there should be found no word in remembrance of the worth of one of the truest Christians of our day. I have said, "one of the truest Christians of the present day." This is a high enconium,—it is a strong expression of worth and admiration. Of this I am well aware, and I would that this were the place to convince all who read these words, of the truth of this high compliment. To my mind, it is but the strictest truth, and were less to be said of him, it would come short of what is due to a character like his. In what I may say of him I do not fear that I can be guilty of flattery, however much I may say in his praise.

Henry Ware, Jr. was born in Hingham, Massachusetts, on the 21st of April, 1794. Nurtured by parents to whom the worth of religion was experimentally known, they early sought to direct his docile mind to those objects, which are alone worthy of human ambition and laborious endeavor. In this they were assisted by a disposition naturally inclined to sacred things. We are told by those acquainted with his youth, that his earliest choice of the business of his life was fixed upon the office of the Christian ministry, and every endeavor was made under the guidance of this ruling inclination. When he was quite a small lad, it was his favorite amusement to "play" the preacher. On one occasion, when the children were amusing themselves in an upper chamber, his father softly opening the door, found them all seated around this youthful prophet, who, with a cradle standing on end before him for a pulpit, was reading the Bible to his infant congregation, with the same gravity and impressiveness which, in his maturer years, so much affected larger and older audiences. Here we see, in the bending of the twig, the promise of a tree, of whose fruit many should eat and live forever. From the hallowing influences of a Christian father's home, he was transferred to the charge of Rev. Dr. Allyn, of Duxbury, under whose faithful discipline he received many impressions, which had a favorable effect in fitting him, by intellectual and religious qualifications, for the duties of that office for which he was destined. After still further preparation, under the tuition of the present Judge Ware of Portland, and at the academy in Andover, he entered Harvard College in August, 1808. At the close

of his academical course, he commenced his theological studies, in connexion with the office of assistant Instructer in the Exeter Academy, which office he retained for two years; when he resigned it, that he might complete his studies in the seclusion of his loved Alma Mater. In the year 1815, he was examined and approbated as a minister of the gospel; and in the autumn of 1816 he entered upon the pastoral charge of the church of the elder Mather. In this field of labor, he remained until the autumn of 1830, when he resigned his charge, and entered upon the more arduous duties of Professor of Pulpit Eloquence and Pastoral Care in the Theological School at Cambridge. Actively engaged in performing what his responsible situation required of him, he remained until the close of the academical year 1842, when he retired from all active duty, in conformity with the wishes of his friends, who hoped in the quiet of retirement that the strength of his exhausted system might be restored, and that they might enjoy for many years the cheering and hallowing influences of his companionship.

But the wise Disposer of all ordered it otherwise, and after many warnings had been given, that the silver cord must soon be loosed, and the golden bowl be broken, on the 22d of September, 1843, his spirit took its flight to that world, for which in the earnestness of faith and hope it had ever yearned. He has gone; we mourn not for him,—we mourn for the world, for it hath parted with one of its brightest ornaments. We weep not for him,—we weep for ourselves and for our children, for there is taken from us one who loved mankind, and whose life was devoted to the improvement of his fellow-men.

It would be gratifying to me, to be able worthily to speak of his merits as a preacher. But so much has been written, by those of his own denomination, that it would be mere repetition to speak particularly of his qualifications in this respect. It is but repeating the language of all, who ever listened to him, to say that he was one of the most eloquent and impressive preachers of his day. Other men have received higher praise from the lips of their fellows; there are many, whose names are enrolled in more shining characters upon the annals of earth's great and honored ones, but where is the man, to whose abiding lessons of wisdom and truth more hearts will bear witness than to his? Where is he, *who*, by his effectual admonitions and invitations, has gathered more souls into the kingdom, or filled more hearts, with the illuminating and cheering influences of divine

truth and love? How many, during his twelve years' ministry were made to feel, that they had wandered from their father's house, and in humble penitence, to return to the practice of those virtues, in which they had found permanent peace, and to the knowledge of that God, whom to know aright is life eternal?

Of Dr. Ware, as a pastor, I can give no better description than can be derived from the reading of an extract from a letter, which was sent to him by his parish, when he made known to them that he must dissolve his connexion with them. "In reviewing," says the letter, "the circumstances of our connexion, we look back upon the events of many years, endeared to us and to our families by the memory of your kindness, your sympathy, and your Christian fidelity. In sickness and in sorrow, how often have you come to us with the comforts and hopes of the gospel. In the day of our prosperity, how has the value of the good granted us been increased by your rejoicing together with us, and leading us to make it the occasion of a greater good hereafter. How often in our afflictions have we leaned upon you; and while we have been comforted, have been taught to put our trust in Him who is able to save. How have we seen the eye of the dying, when the light of life was fading from it, turned upward to that brighter light from heaven, and the heart of the mourner set upon that better mansion, which the Master has gone to prepare. And if occasions have sometimes occurred, when we have been divided in feeling, how have our differences ceased, when you have come among us in the spirit and influence of the doctrine of peace. It is pleasant to us to dwell upon these recollections. They are deeply seated in our inmost breasts, and mingled as they are with the image of your truth, and love, and faithfulness, they can never leave us." Such are the feelings of gratitude and endearment which his faithful labors awakened; and what better proof need we ask of the *success* of a minister of Christ, in this important department of his duty.

But we have yet to speak of Dr. Ware as an instructer and a friend. Concerning him in the other relations of which I have spoken, I have known him only by the effect of his labors, but as an instructer and a friend, I can testify to his faithfulness and worth. To say that he felt a deep interest in those who were under his charge, is to present but faintly that solicitude and affection, which ever governed his intercourse with the students of his care. The constant *manifestation of* such pure feelings, and the exalted esti-

mate, in which he was ever held by those so closely connected with him, kindled in the breasts of all his pupils kindred sentiments; and it is under the abiding influence of such feelings, that I pen this faint tribute to his memory. The most implicit confidence was reposed in him by all who looked to him for advice and guidance; and I have ever sought in vain for the man, in whom I could place such implicit trust. He seemed to be free from that selfishness, which too often compels us to receive with caution the advice of those whose friendship we highly value. The more I learn of my fellow-men, in this respect,—and I believe I am not disposed to undervalue true friendship,—the more willingly does memory linger upon those days, when we were wont to receive the words of his lips, as the dictates of true wisdom and the sincere teachings of a friendly heart. It was a characteristic of this good man to look with charity upon the errors and imperfections of those around him, and while he gently reproved a deviation from duty, and mildly pointed out the paths of error, he left no doubts, even in the minds of those most affected by his reproof or his correction, that he was deeply interested in their welfare, and like a true friend, was setting in their proper position, both human frailties and human merits. Were it necessary to lay open the intercourse of the recitation-room, or the fervent and touching earnestness of the social and religious gatherings of that hallowed retreat, I could dwell long upon the beauties of this worthy character. But enough has been said to show the feelings of a pupil towards an instructer,—of one befriended to the friend,—of a child in his spiritual career to the spiritual teacher. But I ought not to leave this part of my subject, without speaking of that liberal spirit, which, as it was a part of his religious faith, was exhibited most truly also in his daily practice. From him there were heard no words in condemnation of those of a different faith, no expressions of dislike to those, who, though not believing as he did upon the great questions of theology, yet were professedly servants of the same Master, and laboring for the upbuilding of the same great cause. Though he was called a Unitarian, and though he was most closely identified with the doctrines that distinguish that portion of the Christian church, yet it is not doing him injustice to say, that he rejoiced in the labors of all those who would dissipate the darkness that broods over so many minds, and spread abroad a saving knowledge of the truth as it is in Jesus. Possessing the most exalted views of God and of the nature of his government, having a living faith in

man's high relationship and exalted destiny, and having felt within his own soul the operation of that truth, which is to sanctify and save *every* soul, we cannot believe that he doubted as to the result of the Divine government, in the complete triumph of good over evil, or that he ever feared that all would not, in God's time, attain unto that perfection, for which they were destined, and by the effectual working of Divine truth and love, be renewed in the spirit and temper of their minds, until they should enjoy, as he enjoys, and partake with him the blessedness of eternal Life, Light, and Love.

Such was Dr. Ware, while connected with the Theological School at Cambridge. But though the remembrances of him must be ever present with those, whose youth was guided by his wise counsels, yet there is one event connected with his history, which can never be forgotten until the consciousness that we were ever young has left us, or until the debt of gratitude we owe a benefactor has been choked by the cares and selfishness of an unholy heart. When Dr. Ware found that he could no longer perform the duties of his laborious office, by reason of his ill health, he made known to the members of the school his determination, and with words of faithful counsel and affectionate interest, took his leave. A letter had been sent to him, signed by all the members of the school, expressing their regret at his being compelled to leave the station which he had filled with so much honor to himself and benefit to the school; and the feelings of veneration and thankfulness which were entertained for his exalted worth and devoted labors. And as he made mention of this, in his closing remarks, with his eyes filled with tears, and his utterance restrained by deep emotion, he said he had been made sensible of his own unworthiness,—he had been reminded of his frailty, by those whose words of commendation and thankfulness had conveyed to him their gratitude and assurance of constant remembrance. And when he had finished these words, which fell in strains of melting tenderness upon the heart, he sat down and wept. And he wept not alone. Tears flowed freely, for the young were to be parted from a father,—a devoted friend was to take leave of those whom he loved, and who felt for him a reciprocal regard. Thus was closed on earth a connexion, which, I can rejoice in the assurance of my faith, is to be renewed under still holier auspices, in heaven. And since that day, when "farewells were spoken," have nearer friends, and a venerating circle of associates, taken a last earthly leave of a

spirit too pure for earth, and a heart too holy to be denied the society of its kindred in a happier sphere.

Brethren, we would cherish his hallowed memory. We would derive strength from the teachings of his life. We would follow in the ways of virtue which he trod. We would strive, like him, to overcome the world, and purify ourselves from all uncleanness, and we shall be able to testify with him to the truth of the angelic promise, "Blessed are the dead who die in the Lord."

THE BIBLE.

BY REV. T. J. SAWYER.

It can be doubted by no one that the Bible is a most remarkable book; remarkable for its age, its origin and its character, as well as for the ministry it has performed, is now performing, and is destined, beyond all question, yet to perform, in the domestic, social, and civil affairs of our race.

It is the *oldest* book extant; at least parts of it are older than any other writing that has come down to our time; it is possessed of the highest claims to a *Divine origin*, its contents having been spoken and written by holy men of old, who spake and wrote as they were moved by the Holy Ghost. Nor is it less remarkable for its character. It furnishes the best idea of God any where to be found; it gives us the most consistent and encouraging views of his government and purposes; it exhibits the clearest insight into the nature of the human heart, its operations and motives; and finally it reveals to us, what cannot but be vastly important to our virtue and our happiness, the ultimate destiny of our race.

As might be expected, the Bible has not been an idle spectator in the affairs of the world. On the contrary, it has been, is still, and evermore must be, an agent of mighty power. Its influence has been felt wherever it has gone, and it has done much in moulding the institutions and character of all nations which have cordially received it. At *this* very moment, if you will trace out on a map of the globe *those* countries where the Bible is recognized as the great *store-house* of religious truth and knowledge, you will per-

ceive them to be those blessed with a truly enlightened and moral civilization. It is not saying too much, to assert that to the Bible we are solely indebted for the higher civilization enjoyed by Christendom; for the various charitable institutions peculiar to its soil; for the quickened intellect exhibited in the grandest discoveries, the most astonishing inventions, the most useful improvements, and in a rich and varied literature, which, like streams in the desert, covers with foliage and beauty the land through which it flows. For the better forms of government too, for many of the most valuable domestic and social institutions, for mild and wholesome laws, for a wider and deeper spirit of kindness and love, for all of our best hopes and best joys, we are in like manner indebted to the Bible.

Is it strange, then, that this holy book should be held in veneration, should be loved and prized above all other books? We owe it more than we owe all other books beside. And yet those in Christendom who reject the Bible do not seem to be aware, at least they do not ingenuously acknowledge how great are the obligations they themselves are under to this volume. They often speak as if it were but a mere imposition upon human credulity, a tissue of fables, a curse rather than a blessing to mankind. They sometimes seem at a loss to express their contempt for its authority and claims! Do they sufficiently reflect what it is that makes them differ from the heathen world; what it is that distinguishes them above the Hindoo or the Tartar? Did they ever seriously ask themselves why they are not at this moment blind idolaters, engaged in the senseless, degrading or cruel rites of a dark superstition? The fact is, that but for the Bible, which they affect to despise, the skeptics and infidels of Christendom would have been in the same condition with the rest of the world without the Bible. For it cannot have escaped the observation of any one familiar with the subject, that the infidel's best views of God, and indeed of almost every thing connected with religion, are drawn, directly or indirectly, whether he knows it or not, from the Bible. This is, in fact, the great source of all his boasted wisdom; this is the fountain of those great truths which he, perhaps ignorantly, ascribes to his deified reason.

I make these remarks to show that no man living in Christendom can escape the beneficent influences of the Holy Scriptures. He may reject the Bible; he may contemn it; he may trample it under foot; but he can no more avoid *being blessed by it*, than he can stay the course of the sun

in the heavens, or, by a muddy and senseless philosophy, prevent it from causing the earth to bud and bring forth seed to the sower and bread to the eater, and beauty, and health, and happiness for all. The influence of the Bible, though in many things unseen by superficial observers, is still an all-pervading spirit. It affects our political, social, and moral condition; it does and will modify the religious opinions even of the infidel himself; and how much more of him who receives it as the word of God, and therefore as of the highest authority in matters of faith and practice.

TO A YOUNG MOTHER.

BY MRS. C. M. SAWYER.

[The following lines were addressed to a lady whom I met on my journey from St. Louis to Cincinnati. She was a sweet and mournful looking young creature, and won upon my sympathy from the first moment I saw her. After being with her two or three days, she confided to me her story. She was the mother of three little children, and having recently lost her husband in Iowa, she left her little ones in the care of a friend, and was on her return alone to the interior of Virginia, in the hope of persuading her father to accompany her back and take charge of her little property.]

SORROWING wife of one departed!
  Widow, in thy youthful years,
Woman, soft and gentle-hearted,
  Mourner, oft subdued by tears,
In thy loveliness forsaken,
  Pensive as a widowed dove,
Thou dost in my heart awaken
  Deepest sympathy and love!

I, 'tis true, a passing stranger,
  Ne'er have seen thy face before,
And I go, a weary ranger,
  Ne'er to look upon it more!
Yet in many a scene of gladness,
  Though unmet by other eyes,
Thy sweet face, in all its sadness,
  Will before mine own arise!

To my distant home I hie me,
  Joys long-missed will soon be mine,
There, with all my loved ones by me,
  I shall think of thee and thine!
I shall see thy children gather
  Weepingly around thy knee,
Asking why their absent father
  Comes not back to them and thee!

I shall see thee sadly fold them
  To thy young and anguished breast,
Telling, what thou oft hast told them,
  That in death he is at rest!
That his dust in silence sleepeth,
  But his spirit dwelleth where
Tears no more the fond eye weepeth,
  And that *they* shall meet him there!

Blessed lesson! O, young mother,
  Teach it oft and teach it well!
It to them, beyond all other,
  Will become a holy spell!
When temptations steal before them,
  Seeking to beguile their heart,
They will feel *his* eye is o'er them
  And from every sin depart!

May they be a light to cheer thee
  In the path thou treadst alone;
May they solace, love, revere thee,—
  Him replacing who is gone!
So mayst thou, thy griefs forgetting,
  Loved and loving, onward move,
Till with him thou art regretting,
  Thou shalt meet in realms above!

Ohio River, Oct. 23, 1843.

UNIVERSALISM,—WHAT IT IS NOT, AND WHAT IT IS.

NUMBER ONE.

BY REV. D. FORBES.

In this series of articles it will be my object to correct some of the misapprehensions in the community, in regard to Universalism,—to show what it is not, and what it is. After doing this, I shall proceed to explain some of the more prominent doctrines which distinguish us as a denomination.

By the term Universalism, I mean the belief that all mankind will become, ultimately, holy, and consequently happy, regardless of the particular theory upon which this is maintained. As I understand the matter, the man who receives this idea as God's truth is a Universalist in theory, whatever may be his views upon other points of doctrine. He may be a Trinitarian or a Unitarian, a Freewiller or a Predestinarian, a believer in future punishment or not, and still he is a *Universalist.* At least, so we understand the matter.

I deem this explanation necessary at the outset, because a strenuous effort has been, and even now is made, to restrict the meaning and application of this term to those who believe all the consequences of sin are confined to the present mode of being ; and that, too, against the earnest protestations of the entire denomination in this country. I believe there is but one feeling in reference to this matter, among the intelligent portion of Universalists, both laity and ministers, in the United States.

We complain of this attempt to restrict the meaning and application of the term in question, on the part of other denominations, because it conveys a false impression as to existing facts, and is most wickedly unjust to the views of the greater portion of our best and most valued ministers, as well as laymen.

By such a restriction, the idea is conveyed to the world, that the distinguishing faith of the denomination of Universalists, is the belief that all the consequences of sin are confined to the present state of being ; or that, be as base, vile, and polluted as they may, men's future condition in the spirit-land will not be affected, in any manner or degree, thereby.

Now this is not, nor was it ever, the fact. There never has been a time since the existence of the denomination, when more or less of its members, both clergy and laity, were not believers in future punishment, or in the idea that the consequences of unreformed sins extend beyond the present life. This every man knows is the fact, who knows any thing about the matter.

Such being the state of the case, how false would be the impression upon the public mind, should the term Universalism be restricted in its meaning to the belief that all the consequences of sin are confined to this life !

But this is not all. Such a restriction of the term not only conveys a falsehood as to existing facts, but is most wickedly unjust, not only to individuals, but to the whole denomination.

When the term Universalism is construed to mean the belief that all the consequences of sin are confined to this mortal state, it is entirely despoiled of its distinctive character. It is no longer a proper name, pointing out a particular class of religionists ; but a common name, descriptive of a genus, under which are several species.

Admit such a definition and the atheist and deist, who *deny* man exists at all in a future state, or after the dissolu-

tion of the body, excludes public worship, and scoffs at and ridicules all the great truths of religion, are as much Universalists as those who believe in the existence of God and human accountability; in Jesus Christ, and own him as their Master, Teacher, and Guide; in the doctrine of human immortality, and that all souls shall, at last, arrive at unending bliss; and in the importance of public and social worship to our progress in piety and virtue.

What can be more wickedly unjust to the whole denomination than this? And yet there are men of high standing in the religious world, who do this thing. And I greatly fear there are not wanting individuals who are determined to force this obnoxious construction upon the term, for the very commendable purpose of securing for themselves a plausible excuse for classing Universalists with infidels.

The term Universalism is not a mere negative term; but it means something positive and unlimited. It was first applied to the belief that the atonement was made by Jesus for every human soul; and from that was transferred to the belief that the atonement will be effectual in bringing all souls home to God.

What a grievous perversion of language, to attempt to force upon such a term as this a mere negative sense; to use it to describe a mere negation, about which there is nothing positive or unlimited. That such is the character of the idea, that all the consequences of sin are wholly confined to the present life, I need not stop to show.

But this is not all. Not only is the attempt made to restrict the meaning of the term Universalism to this narrow view, but most grievous misapprehensions are entertained and propagated as to what the doctrine itself really is.

It is a very common idea that Universalists believe men are to be transferred from this world to heaven, with all their sins upon them, and its deadly canker sores eating deep into their souls. In other words, they are not unfrequently represented as believing that the thief, the liar, and the drunkard, and even the murderer, and all classes and grades of sinners, are to be taken up and carried direct to heaven, literally reeking with moral corruption, to be the companions of holy apostles and prophets, and the spirits of just men made perfect.

Hence we are often edified with the shocking spectacle, of a man first murdering a fellow and then plunging the bloody dagger into his own heart, and so following him to *heaven, with his* hands all reeking with his own and fellow's

blood, and his soul polluted with the guilt of a two-fold murder; of the old world being swept into heaven in all their guilt and wickedness; of the Sodomites going to heaven in a chariot of fire, in all their beastiality, vileness, and pollution.

I need not tell any man of common candor and intelligence, that nothing can be more wickedly unjust than such representations; for on no one point have Universalists used more effort to guard the minds of community against misapprehension, than upon this. They have declared, over and over again, that they do not believe that men go to heaven in their sins; that their idea of universal happiness is founded upon that of universal goodness.

Universalists preach and write about all mankind being saved; and how do they explain the term salvation? They explain it, as the Bible does, to mean deliverance, not from outward and material flames and fires; not from the unimaginable terrors of the world of woe; not from everlasting perdition; but from what is more to be dreaded than all these things,—from sin itself; from the darkness and evil of their own minds, which are the cause of all that men do and are to suffer as moral and accountable beings.

Universalists understand salvation to be deliverance from the control of wrong habits and principles; a purifying of the soul from all that is base and vile; a removal of all the guilt and contaminations of sin; a plucking of the soul from that hell of darkness and guilt, in which every one is plunged who gives himself up to sin; and that by being thus renovated and pardoned the soul is exalted to heaven. They mean, too, then whenever and wherever this takes place, whether in this world or the next, the soul enters heaven, or heaven enters the soul.

This is the fact in reference to both classes of Universalists. All the difference, in regard to this matter, between them, is in reference to the *manner* of attaining this end, or the means by which it is to be effected.

Those who believe the consequences of sin extend beyond this life, suppose salvation is to be attained, in all cases, through each individual's own agency,—the voluntary exercise of the powers he possesses, under God's blessing; and in so far as it applies to the present life, those who believe all the consequences of sin are confined to this mode of human existence, fully concur in this view, but do not suppose it will apply to another state. They believe that, at death, or between death and the resurrection, or at the time of the

resurrection, all the corruptions and guilt of every human soul will be purged out by some mysterious process, wholly independent of the will and agency of the individual.

Unphilosophical and absurd as this view may appear to some minds, it is not so very singular after all. Those who entertain this view, only adopt and carry out the common belief of our most orthodox people, in reference to believers; and if one is an unphilosophical proposition, or an absurdity, the other is also.

Those who claim the exclusive title of evangelical, universally maintain, I believe, that all the imperfections and sins that attach to believers at death, will be purged out by some mysterious process, between death and their entrance upon future existence,—a process in which the individual's agency or volitions have no part.

The same process that is supposed to purify believers from their little sins, those who believe all the consequences of sin are confined to the present life, think will purify all souls from the deepest stains of the most aggravated sins. And I must confess, if the consequences of believers' sins are wholly confined to this life, and the contaminations and guilt they fix upon their souls are to be purged out by some process independent of human agency and volitions, I cannot see why it may not be so with all mankind. One is just as reasonable, philosophical, and scriptural as the other. And could I believe the first, I should find no difficulty in adopting the other also.

Such being the views of Universalists, how is it possible for any intelligent man, who has informed himself as he ought, to suppose they believe any man will go to heaven in his sins? How any honest man can represent them as entertaining such opinions, after all that has been said to prevent misapprehension upon this point, I cannot see.

And yet how often are Universalists represented as believing thus, in newspaper articles, pamphlets, and books, published against their views, to excite public prejudice against them. And I cannot help thinking that the authors of these will have a very serious account to settle with the Judge of all the earth for such doings, if they do not now have one to settle with their own consciences.

spirit too pure for earth, and a heart too holy to be denied the society of its kindred in a happier sphere.

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BY REV. T. J. SAWYER.

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General Conference held in Baltimore. But Mr. Musgrave shows that Mr. Wesley never ordained Dr. Coke bishop, and that Methodist episcopacy was introduced surreptitiously, by dishonorable and unlawful measures. In proof of this, he cites the declaration of Rev. Mr. McCaine, who said he had searched in vain thirty-five years for Mr. Wesley's authority of what is stated in the Discipline. He also refers to Mr. Wesley's letter in relation to the appointment of Messrs. Coke and Asbury, and shows that it gives episcopacy no countenance. Besides, he gives a letter from Mr. Wesley, in which he condemns the appointment of bishops. It is addressed to Mr. Asbury. We have room for only an extract.

"But, in one point, my dear brother, I am a little afraid both the Doctor and you differ from me. I study to be *little*, you study to be *great;* I *creep*, you *strut* along. I found a *school*, you a *college*. Nay, and call it after your own names! O, beware! Do not seek to be *something!* Let me be nothing, and Christ be all in all.

"One instance of this, of your greatness, has given me great concern. How can you, how dare you suffer yourself to be called a bishop? I shudder, I start at the very thought. Men may call *me* a *knave*, or a *fool*, a *rascal*, a *scoundrel*, and I am content; but they shall never, by my consent, call me a *bishop!* For my sake, for God's sake, for Christ's sake, put a full end to this! Let the Presbyterians do what they please, but let the Methodists know their calling better."—p. 31.

Thus Mr. Wesley never gave any authority for the appointment of bishops? But suppose he did, does it prove episcopacy right or scriptural? Mr. Wesley, we know, was a good man, and, in some respects, a great man, but we have yet to learn that he was infallible.

The 2d chapter of Mr. Musgrave's work is on Government and Discipline; and we wish to express our thanks for the faithful manner in which he has exposed the anti-republican character of the Methodist church. He has shown "that the government is anti-republican, because all the legislative and executive power is in the hands of their clergy,—and the laity have no representation in the General or Annual Conference, and of course have no voice in the government." He has also shown that "the discipline is tyrannical, because the members are amenable to any rules and regulations which it may please their clergy from time to time to agree upon,—and because the usual forms of law and justice are not constitutionally prescribed and secured in the trial of church members." Truly does he say "such a system is, in its tendency, dangerous to public liberty and the free institutions of the land."

On page 61, Mr. M. says, "Thus the reader will perceive, that the ministers not only make all the laws, but they appoint, either directly *or indirectly, all* the executive officers,—from the 'bishops' down to

in the heavens, or, by a muddy and senseless philosophy, prevent it from causing the earth to bud and bring forth seed to the sower and bread to the eater, and beauty, and health, and happiness for all. The influence of the Bible, though in many things unseen by superficial observers, is still an all-pervading spirit. It affects our political, social, and moral condition; it does and will modify the religious opinions even of the infidel himself; and how much more of him who receives it as the word of God, and therefore as of the highest authority in matters of faith and practice.

TO A YOUNG MOTHER.

BY MRS. C. M. SAWYER.

[The following lines were addressed to a lady whom I met on my journey from St. Louis to Cincinnati. She was a sweet and mournful looking young creature, and won upon my sympathy from the first moment I saw her. After being with her two or three days, she confided to me her story. She was the mother of three little children, and having recently lost her husband in Iowa, she left her little ones in the care of a friend, and was on her return alone to the interior of Virginia, in the hope of persuading her father to accompany her back and take charge of her little property.]

SORROWING wife of one departed!
  Widow, in thy youthful years,
Woman, soft and gentle-hearted,
  Mourner, oft subdued by tears,
In thy loveliness forsaken,
  Pensive as a widowed dove,
Thou dost in my heart awaken
  Deepest sympathy and love!

I, 'tis true, a passing stranger,
  Ne'er have seen thy face before,
And I go, a weary ranger,
  Ne'er to look upon it more!
Yet in many a scene of gladness,
  Though unmet by other eyes,
Thy sweet face, in all its sadness,
  Will before mine own arise!

To my distant home I hie me,
  Joys long-missed will soon be mine,
There, with all my loved ones by me,
  I shall think of thee and thine!
I shall see thy children gather
  Weepingly around thy knee,
Asking why their absent father
  Comes not back to them and thee!

Methodism,—its moral machinery, religious character and fruits; the seventh, on the new measures for promoting revivals. Each of these topics is discussed with ability and candor, and we regret that we have not room for a synopsis of the views presented. In a future number we shall again call attention to this work.

Before closing what we have to say, we should remark, that Mr. Musgrave is chiefly indebted for his facts and reasonings in chapters one, two, and three, to the writings of Revs. Mr. McCaine and Dr. Jennings, and their fearless associates in the cause of Methodist reform.

THE FLOWER VASE, BY MISS S. C. EDGARTON. Lowell: Powers, Bagley & Co. Boston: B. B. Mussey, Cornhill. 1843.

Such is the title of a small, prettily-bound volume, differing little from other works of the same kind, but put forth, as the editor tells us in her Preface, because it "embraces the language and poetic sentiments of flowers in a smaller and less expensive form than any similar work hitherto before the public." The sentiments are chiefly original, and many of them of exceeding delicacy and beauty; but we need say little on this point, to those acquainted with the writings of the editor; we are little versed in the Floral language ourselves, and are, consequently, disqualified for giving an elaborate notice of the work; but so far as we can judge, it seems wholly free from the vapid nonsense and sickly sentimentality which frequently characterize works of this description. The volume is tastefully done up, and will make a pretty gift-book for any of the holiday seasons. We give one sentiment as a sample of the general character of the work.

STAR OF BETHLEHEM.

Ornithogalum. Class 6.—Order 1.

Root, bulbous. Flowers, white, six-petalled, with no calyx.

Let us follow Jesus.

* * * *

Shall we not follow where his feet have trod,
And, by an humble love, and faith sincere,
Approach the likeness of the Son of God?
His *Life* is with us, and his quickening *Word*,—
Shall these be hidden from our daily sight,
Or only 'neath the temple's arches heard,
Or dreamed of in the still, inactive night?
Oh, no! His holy lessons shall be learned
By way-side connings in our daily walk;
And, as the hearts of his disciples burned
When listening, as they journied, to his talk,

So shall *our* hearts be thrilled, *our* souls subdued,
By the deep wisdom of his gentle speech,
Until with light, and peace, and love imbued,
His kingdom, and its rest divine, we reach.

It can be found at the store of Mr. Briggs, 403 Washington Street.

LETTERS ON THE MORAL AND RELIGIOUS DUTIES OF PARENTS, BY A CLERGYMAN.—This is a duodecimo volume of 156 pages, just issued from the press of B. B. Mussey, of this city. The paper is good, and the mechanical execution exceedingly beautiful, such as will do honor to this enterprising publisher. The topics upon which it treats have been selected with admirable discreetness, and are discussed with eminent ability. The author has proved himself a profound and accurate thinker upon the general subject of his work, and upon its various ramifications.

The style, as it obviously should be, in a production of the kind, is plain and familiar; but still not wanting in the graces of a popular composition. The reader will meet with many passages, the diction of which is exceedingly beautiful, while sentiments and suggestions of the most thrilling interest will everywhere strike the eye, and reach the heart. The anecdotes and incidents which are interspersed through the volume, cannot fail of imparting to it the charm of poetry and of romance, though it discusses the gravest subjects in the staid language of sober prose and plain facts. It should be in the hands of every parent. Nor is it a work to be read and studied by parents exclusively. It will be found exceedingly interesting and useful to children. Parental and filial duties are reciprocal, and, of course, what is suitable and valuable to parents, must be so, in no inconsiderable degree, to their offspring. We, therefore, earnestly recommend both to avail themselves of the benefits which may be derived from this beautiful and instructive little work. It may be had at the Book-Store of the publisher, B. B. Mussey, No. 29, Cornhill, Boston.

THE JUSTICE OF GOD,—The article on this subject, by Rev. Mr. Todd, will be read with interest by all acquainted with his history. He is the gentleman who wrote a work against Universalism a few years since, which has been a text-book for our opposers. He is now a strong advocate for Universalism. We do not agree with him in the views advanced in the last section; but the Miscellany is a free work, and each writer shall have the privilege of expressing his own views.

THE

UNIVERSALIST MISCELLANY.

VOL. I. MARCH, 1844. No. 9.

THE FATHER SEEN IN THE SON.

BY REV. E. M. PINGREE.

"No man hath seen God at any time; the only begotten Son, which is seen in the bosom of the Father, he hath declared him."—JOHN i, 18.

THE former part of this proposition is evidently most true; for God is SPIRIT, and spirit is invisible to our natural eyes. This is well, doubtless; for the sight of the Infinite Spirit would be overwhelming and unendurable, with the present constitution of our nature. The reader recollects, perhaps, the incident somewhere related of the Emperor Trajan's saying to a Jewish Rabbi, "You teach that God is everywhere; I should like to see him." "God's presence is everywhere," was the reply; "but mortal eye cannot behold his glory." The emperor still insisting, the Rabbi took him into the open air at noonday, and bade him look upon the sun in its meridian splendor. "I cannot," said Trajan, "the light dazzles me." "If thou art unable to endure the light of one of God's creatures, how canst thou expect to behold the resplendent glory of the great Creator? Would not such a light annihilate thee?" True enough,—if the eye is dazzled, to blindness, by looking upon this light, how much more by gazing, if it were allowed, upon the effulgence of the Source and Fountain of light,—the great central Light of the limitless universe! It is well that "no man hath seen or can see" Him.

Still, the atheist asks, "Where is God?—I cannot *see* him;" and most unwisely, though in his own mind most *sagely, concludes* "there is no God." Do not many things

exist, which we nevertheless cannot see? Who ever saw air?—or light?—or darkness?—or thought?—or attraction?—or electricity?—or the principle of life, whether vegetable or animal? Never one! and yet they really are, for we know their *effects*. So with the unseen and invisible God; we know he is, by what he does, for everything, all atoms and all worlds, are but the EFFECT of God, if we may so speak. Hence, then, though "no man hath seen God at any time,"—though he is invisible to mortal vision, and must of necessity be so, yet God exists.

Thus far in relation to the Divine Being, physically speaking; but his moral nature more concerns us than the mode of his existence. Knowledge as to how he exists is of no importance to us; but knowledge of his moral perfections and attributes is essential to our highest happiness, during our mortal life, as it will be during our immortal life. This leads us to say, that the MORAL CHARACTER of God was not fully known till Christ came, nor now, without him. Hence it is true in this sense, also, that "no man hath seen God at any time, but the Son hath declared him."

We indeed see the natural perfections of the Great Spirit in creation and Providence,—Nature, so termed; although Nature is but the laws of God. Aside from this thought, Nature is only chance, and chance is nothing. Here we learn God's power, wisdom, and goodness, in forming us as he has, intelligent beings, capable of happiness, and our physical, mental, and moral constitution adapted, by the Divine purpose, to secure thousand-fold enjoyments, with an adaptation of external nature and circumstances to the same beneficent object. But we here learn his *moral* perfections, so called, only partially, imperfectly. True, we see displays of benevolence, mercy, and justice, every where around us; still, from our ignorance and short-sightedness, we should not know, without the aid and light of an additional and supernatual divine revelation, that our Supreme Ruler and Governor was not also cruel and partial. Thus we might judge, guided alone by the light of Nature and of Reason,—of Reason, I mean, unaided by wisdom from on high. What should we read of the moral nature of God in the raging storm? in the earthquake, by which whole cities are suddenly enveloped in hopeless darkness and ruin? in the ravaging whirlwind and tornado? in the noisome, wasting noon-day pestilence? in the scourging death-famine? in monstrous hydra-headed disease,—the aches, pains, "and ills that flesh is heir to?" in death itself, the universally feared,

dreadful "king of terrors?" and in the raging, tumultuous, destructive, demon-like, evil passions of men,—without divine, heaven-sent instruction in relation to their ulterior end and design, in the hands of the Infinite Spirit,—"the Father of our spirits."

So also in Providence; what can we see here, frequently, to forbid the thought,—not divinely directed,—that our Maker and Ruler is a partial, cruel being? Are there not occasions of suffering, heart-rending anguish, that occur to us all, during our mortal pilgrimage, and under the operations of an over-ruling Providence? can we always see in them the evidences of impartial, boundless, unchanging benevolence and mercy, without the aid of supernatural light? Look at our life-woes almost innumerable, and then answer! —the loss of property, degradation, soul-grinding poverty, the loss of friends, dear as the apple of our eye, by the all-devouring monster,—Death, and SIN, the most weighty, blasting, withering, blighting curse of man, with all its monstrous, dreadful consequences, sometimes with its insupportable burden of guilt, crushing the spirit to the dust, and almost grinding a man's soul out of him! Witnessing all this, and experiencing much of it, are we prepared to affirm that the God of Providence is not cruel, to some extent, as well as good—unless we learn the object, design, and end of it all, by celestial instruction, given in a distinct revelation from the Author of Providence and of all things? *We are not*,—so it seems to me. It may safely be said, then, that so far as regards God's moral perfections, as well as his personal being or mode of existence, "no man hath seen God at any time,"—he was not fully known until "the Son declared him."

It may be remarked here, too, that the moral nature of God was not *perfectly* known and understood, even by Moses and the prophets, with the amount of revelation vouchsafed to them. Sinai, with its flame and smoke, its thunderings and lightnings, and its solemn voices, mostly proclaimed the Almighty Jehovah and Thunderer to be a *dreadful* Being, rather than an impartially, universally, and unchangeably benevolent one. It caused the witnessing, listening multitudes around, and even favored Moses himself, to "exceedingly fear and quake." Even they, highly favored as they were, did not "see God" in all the surpassing glory of his infinite, unmixed BENEVOLENCE. This was to be the peculiar privilege and joy of later times,—the times of JESUS, the *Son and Sent of the* Father.

Much less did the millions lying in pagan darkness,—though they possessed all the so much boasted light of Nature, in some men's minds so all-sufficient, know or realize any thing of the Divine moral perfections. Palpable proof of this is seen in facts drawn from the whole history of the heathen world,—of all who received not a revelation from heaven,—their debasing, brutalizing idolatries, the absurd, ridiculous mummery of the licentious worship of their thousand

> "Gods, cruel, wrathful, passionate, unjust,
> Whose attributes are rage, revenge, and lust."

Let it be reiterated, then, and impressed upon our minds and hearts,—that we as Christians may more fully appreciate and realize the inestimable value of Christ's mission to this morally dark, suffering, and sin-cursed world,—that, until Messiah's advent, "no man had seen God at any time," no man had known his mode of existence,—no man had fully known his moral attributes; nor can any man have this most important, blessed knowledge, now, aside from the celestial light diffused over the world, in the all-illuminating beams of "the Sun of righteousness:" "for the SON, who is in the bosom of the Father, he" alone, and above all others, hath revealed, "hath declared Him," as never before, or by any other means, revealed.

Therefore is Jesus called "the brightness of the Father's glory, and the express IMAGE of his person." Hence, too, himself said, "He that hath seen ME hath seen the FATHER; for the Father is IN me,"—his moral perfections are palpably displayed before men, in my mission. Thus, also, and in this manner, "is God MANIFEST in the flesh;" and so, likewise, we have "the knowledge of the glory of God in the face of Jesus Christ:" nor has he, in this case, to "put a veil over his face," as did Moses, when he appeared among the people, from amidst the fire and smoke of the lightning-scathed and thunder-shaken Mount; for *now*, in the Divine Son, "the glory of God" beams upon us with a milder, heavenlier light, displaying the essential, impartial, universal, unchanging BENEVOLENCE and MERCY of the Father God! nor have we, as the fear-stricken Israelites, to quake with awful forebodings of evil; but as children, beloved and divinely instructed, we have only to heartily and filially worship, love, and adore! Thus, too, we see why Jesus is called, so expressively, "THE WORD" of God;—corresponding to God, as one has said, and representing Him as the *word*, *the thought*. Hence John's idea is most beautifully conceived and expressed,—JESUS, the WORD of the Infinite,

All-pervading, Almighty THOUGHT!—teaching the same doctrine in relation to God and his Son, as is taught in the declaration,—Jesus is "the express IMAGE of God;" that is, in a moral point of view; for thus is "the Image" and "the Word" to be viewed and understood. And thus taken, what transcendent light and glory beam in the face of our Saviour! and how beautiful, how thrice blessed and blessing the inspired teachings of the Sacred Oracles!—how clear! how sublime! how wonderful! and yet how plain, simple, and easily comprehended! God be praised! for thus "imaging" Himself to us in his Son,—for thus distinctly SPEAKING to us, uttering his own emphatic, Divine WORD! In view of this, well and heartily may we exclaim,

> "How shall we praise thee, Lord of light!—
> How shall we all thy love declare?"

But little space is left,—lest this article become too lengthy,—to speak of *the manner* in which "the Son declared" or revealed to mortal man the unseen, invisible God. Yet the subject must not be dismissed without some remarks directed to this inquiry. How did the Saviour reveal and make known, so fully, the moral nature and perfections of the Divine Father? Thus:—

1. By his *oral teachings*, speaking "as never man spake," in all the ages of the world anterior to his advent. He taught that God is good to all, kind and merciful to all, forgiving all, even the evil and the unthankful, though causing them to suffer, overruling everything for good. Hence he taught that present evil is temporary, will result in the highest ultimate happiness of mortal sufferers, and is, consequently, consistent with the supreme benevolence of God: "For," saith one of the Saviour's apostles, divinely instructed, "our light afflictions, which are but for a moment,"—a moment, compared with vast eternity,—"shall work out for us a far more exceeding and eternal weight of glory!" *Now* we may say, let come storms and tornadoes, earthquakes and pestilences, famine and death, raging passion and the sin-curse! Confidently trusting in the wisdom, power, and goodness of our Sovereign Ruler, we can now believe that ALL WILL END WELL.

2. By his *speaking example*, living, as he did, the precepts and principles which he taught. *His* acted kindness towards strangers, sinners, and enemies, was a token of God's infinite kindness to all; for Jesus was "the Image of God." *So God's benevolence* was seen in Christ's forgiving his

persecutors and murderers; for "the Father was in the Son."

3. By his *labors*, *sufferings*, and, above all, by his DEATH. All that he did and suffered, while "going about doing good," with the death-agonies of the crucifixion, was but an EXPRESSION, an out speaking, so to say, of God's unfathomable love to a sinful world,—the entire human family. O! amazing love, love beyond degree! "For scarcely for a righteous man will one die," saith Paul; "yet peradventure for a good man some would even dare to die; but GOD commendeth HIS love towards us, in that, while we were yet *sinners*, Christ died for us." Behold him there!—after enduring a mock trial, with its tauntings, insults, scourgings and buffetings, the mock ensigns of royalty, and the piercing thorn-crown, now nailed to the cross,—suspended with two malefactors, between the heavens and the earth, a spectacle to God, angels, and men, his hands and feet transpierced, the blood flowing thence, and his life fast ebbing out,—but hark! —a voice!—a prayer!—a prayer, O! supernal love! for God's pardoning mercy on the heads of his cruel, insolent, blasphemous murderers and torturers: "FATHER! FORGIVE THEM!"

And why all this? was it all for himself, and of himself? No, no! it was the voice of God uttering the mightest WORD ever uttered, speaking out, more solemnly and thrillingly to the ear of mortal, sinful man, than during all human history, since the foundations of this time-world were laid, declaring, with omnipotent moral power, the great central truth of all Divine theology, and around which cluster all our brightiest, holiest hopes of mortal or immortal good,—"GOD IS LOVE!"—and this the most audible, visible, perfect commendation of it to man ever made since "the morning stars sang together, and all the sons of God shouted for joy." Here, on Calvary, with agony unknown, and death-groans, and soul-earnest prayers for the wicked, GOD SPAKE, in and through his well-beloved Son, and may all the nations of sinful, suffering, dying men soon listen, hear, believe, and rejoice!

A few thoughts, suggested by this general inquiry, briefly stated, will close this article.

1. We see in the light of the subject, as now presented, that Jesus is not more kind, and merciful, and benevolent than God. So he is frequently represented to be, with great injustice to the character of the holy and blessed "Father of our spirits." Christ's benevolence was but a practical exemplification of God's benevolence; for he was the Son,

the Sent, the Image of the Father, the MANIFESTATION of God "in the flesh."

2. We see, also, that the Son did not come to reconcile the Father to man, to placate his wrath, or to purchase his favor. Such is the view commonly, but most falsely, taken of the Atonement. Atonement, in the Bible sense, is Reconciliation,—the reconciliation of the world to God, and in the manner above presented. God's love is infinite, universal, unfailing, and Jesus only its acted illustration and commendation. The Saviour's sufferings and death were not to *purchase* God's grace,—that is unpurchasable, free,—but to *prove* and *exhibit* it, with a moral power and energy never before done. The Infinite Unseen *spake* his love to the world, by Jesus,—Jesus was his Word.

3. We now see how we can best love, obey, and imitate God,—*in his Son.* The Great Spirit, as one has said, is to us invisible, impalpable; and hence cannot be loved or imitated by us, directly and immediately, but mediately; and Jesus is that Mediator,—an audible, visible Example, a human Brother, "made like unto us." Being a living, moving, acting fellow-man among us, palpable, tangible, and his acts adapted to our comprehension and imitation, by following him, we follow God; for he was the express Image and Likeness of God, in his moral perfections, which we should endeavor to make our own.

Reader! Brother! I pray God that you, that I,—that all of us, may love, obey, and imitate the Father, in the Son, and so strive to fulfil the heavenly injunction,—"Be perfect, even as your Father in heaven is perfect." Amen!

THE BIBLE.

NUMBER TWO.

BY REV. T. J. SAWYER.

THERE is one reflection that very naturally arises in every thoughtful mind, when contemplating the Bible. It is this, that as a *revelation* of God's will, it can be considered in no other light than as an address, an appeal if you please, to man's intellectual and moral powers. It speaks to him throughout as to an intellectual and moral being, and elo-

quently calls upon him to think, to feel, and act as becomes a rational and responsible creature.

This fact, I need not say, presupposes that the Bible is to be studied, and its doctrines comprehended and judged of under the light of reason and our moral sense. These faculties constitute within us what Locke has happily called "natural revelation," and without which all supernatural communications from heaven would be utterly worthless, as they would be unappreciated, and indeed unintelligible. The design of the Bible, then, is not, as some have seemed to imagine, to supercede the exercise of reason and our other mental powers, but rather to assist and strengthen them, to widen the sphere of knowledge, to render definite what was before uncertain, to make plain what was obscure, and to help man to see and rejoice in what he would otherwise have had no means of knowing. I am acquainted with no volume indeed, of any age, or in any language, that demands in its perusal so active and constant an exercise of one's reason and moral sense, as the Bible.

That there is a superior power or powers, beneath whom we live to enjoy or to suffer, seems to me, notwithstanding some circumstances calculated to beget distrust in the proposition, an almost instinctive conviction of the human mind. "A nation of atheists never existed," and probably never will exist so long as man is man. Our very weaknesses impress upon us the idea of dependence, and the feeling of dependence is one of the first steps to religion, to faith in superior powers. Our nature, too, craves religion; we cannot well live without it. We would look up with reverence; we would worship with humility; we would find comfort in the faith that what we cannot accomplish for ourselves some propitious divinity may accomplish for us. We would feel, though it were but darkly, that there are guardian powers above, around, beneath us; amidst the forests of the earth, in the waves of the sea, and the winds and the clouds of heaven;—guardian powers to whom we may look for aid, and trust in for safety. Such, essentially, has been the faith of man in all ages and all countries, savage or civilized, pagan or Christian. Such a deity does the poor African behold in his senseless fetich; such a protecting God do we worship, in the enlarged and nobler views which have been cultivated within us by a revelation from heaven.

But the tendency of all religion, perhaps except that which *is true, is* to polytheism. To this remark, I am aware, may *be opposed* the Dualism of the ancient Persians, and this *seems* to me a single exception, to be accounted for by the

influence of some causes unknown to us. It is to the Bible that we are chiefly indebted to the grand truth of religion, that there is but one God, the sole Creator, the sovereign Ruler of the Universe. And this simple truth, though on a superficial view it may seem to involve some serious difficulties, does in fact solve most of the problems in natural theology. It is to the Bible, too, that we are indebted for all the light which we enjoy on the subject of a future life, and the happiness we are permitted to anticipate beyond the grave. Indeed, all our religious conceptions, our faith, and hopes, and joys, are indefinitely heightened, corrected, purified, and ennobled by the teachings of the Bible. We think better of God, and more worthily of his government; and if not better, at least more justly, of ourselves. The Bible exhibits to us most clearly the pathway of duty, which experience also demonstrates to be what revelation declares, the way of pleasantness and of peace.

I have before remarked that the Bible is addressed to our intellectual and moral powers, and hence must also be intelligible. "*Understandest thou what thou readest?*" said Philip to the Ætheopian, and the question may be properly applied to every other reader of the sacred Scriptures. This interrogatory clearly enough implies not only that the Bible is *intelligible*, but also that it may be *misunderstood*, or perhaps not understood at all. Otherwise the question would have little or no force. No one would seriously think of asking a man, ignorant of Greek, and who was endeavoring to spell out the words of Aristotle or Pindar, whether he understood what he was reading. Nor would the inquiry have any meaning, if he were reading what was so simple and easy that no intellect could fail to understand it.

This leads me to remark that there are two modes of speaking of the Bible, which seem to me almost equally erroneous and pernicious. One consists in representing it so exceedingly plain and intelligible as to require little or no study, and which needs but to be read, and that very cursorily, in order to be understood. The other speaks of it as extremely difficult, as lying beyond the reach of ordinary faculties, and bidding defiance to every mind but those elevated above the mass, and fitted for the work by some special inspiration, or by a long and laborious course of study.

Now these modes of representing the subject are both, perhaps, partly true and partly false. One encourages an easy self-complacency in whatever amount of biblical knowledge a man may chance to possess. It tends to close the eyes to the real difficulties in the case, and persuades him

that he already understands all that concerns his orthodoxy or his happiness. It also tends to relax the mind in its earnest endeavors to seek out and know the truth, and leaves it to settle down satisfied with its present attainments. We often meet with men of very limited capacities, without any knowledge of the original languages in which the Scriptures were written, and destitute even of the advantages resulting from a frequent and careful reading of the sacred volume, who still think themselves singularly happy in understanding, and equally expert in explaining it, and really flatter themselves that they are, like Apollos of old, "mighty in the Scriptures." Such men, it is to be observed, are too short-sighted to see the difficulties before them. It is their ignorance alone that makes them confident. Did they know more they would be more modest of their abilities, and were they to learn nothing hereafter, they would at least be less obtrusive and dogmatic in what they fancy themselves to know already.

The opposite mode of representation, which regards the Bible as exceedingly difficult to be understood, leads to very similar results. If the Scriptures are so extremely obscure, if they cannot be comprehended, if much of them bids defiance to the greatest learning and the study of a life-time, of what use can they be to a farmer, a mechanic or shopkeeper, or indeed any ordinary man, engrossed with the labors and cares of common life, to study or make any attempt to understand them? We sometimes meet such persons, who look upon the Bible as so obscure, so difficult of comprehension, that they believe their time would be wholly wasted in its study. Now such an impression, however honestly entertained, is obviously injurious to the volume of Inspiration. It is formed, to a great extent, on hearsay representations, which, although they may be grounded on individual truth, are still untrue in the broad sense in which they are received. There are passages of Scripture, without doubt, which are very difficult to understand, but they are comparatively few in number, and can hardly be supposed to be very important. They probably do not affect a single doctrine or duty of any considerable magnitude.

So far as the great principles of Revelation are concerned, they certainly lay very plain upon the face of the Bible, and are open to be read and understood of all men of common intelligence. Nor has any translation, perhaps, that has ever been made, failed to present them in a clear, or at least an intelligible manner. That there is one, and but one God, infinite in his attributes and perfections, who created and

governs all things; that there is one Lord Jesus Christ, the Mediator between God and men and the Saviour of the world, through whom God hath spoken to us; that it is our duty to love God with all our hearts, and our neighbor as ourselves; that hence we are to do to others as we would have them do to us, to love our enemies, to bless them that curse us, and do good to them that hate us; in short, that we are to deal justly, love mercy, and walk humbly with God; that there is another life beyond the grave, a world of immortality and blessedness; these and kindred doctrines and duties are written out so plainly in the Sacred Scriptures, they make so much of the whole web of Revelation, that no man, it seems to me, endowed with ordinary faculties, and capable of reading any of the thousand tongues into which God's word has been translated, can fail of seeing and understanding them.

But to cull out the main doctrines and precepts of the Bible, is not all that the intelligent reader should wish, or indeed all that he needs to do. True, this would be sufficient, if by untoward circumstances, he were utterly prevented from doing more. It is sufficient to ground him in the knowledge, and, if properly employed to guide him in the way of duty and of life. But it is not sufficient for his pleasure, or fully for his profit. He wishes and needs to read as it is written, to perceive and relish its beauties, to understand its figurative language, and to comprehend it in some degree as a whole. This would render the reading of the Bible pleasing as well as instructive, and while it would strengthen one's understanding, it would tend to improve his heart. The word of God would then be no longer to him a sealed book, nor its reading a dull and uninteresting task, but the soul would turn to it with an ever increasing pleasure and delight.

To attain this ability to read the Sacred Scriptures, requires, it must be confessed, some considerable attention and study, and is an object of sufficient importance to justify the necessary labor. It is an attainment of no ordinary value, and may become the source of the highest wisdom and happiness. And I cannot but remark that the most important object of the Sunday School is quite coincident with what I would here recommend. It is to furnish the young with such various knowledge of sacred geography, history, the scripture modes of thought and speech, &c., &c., as will enable them to read the Bible with profit and pleasure, *and to assist in* understanding readily and with ease what *to many* appears dark and uninteresting.

STANZAS.

BY THOMAS L. HARRIS.

"Having loved His own,—He loved them to the end."

Or all the hallowed lines that rest,
  Within my Bible's leaves of gold,
None to my heart of hearts are prest
  With closer and more constant fold;
Though life's most cherished hopes decay,
And storms beat wildly round my way
  And "grief grows overbold,"
These words with all my musings blend,—
He loved, and loved us to the end!

Behold, with solemn awe my soul,
  While pitying darkness veils the sky,
And long and loud the thunders roll,
  Thy Saviour nerve His heart to die!
Why are those bloody tear-drops shed?
Why pierced with thorns that sacred head?
  Why lifted thus on high?
Why do such pangs His bosom rend?—
He loved, and loved us to the end!

Poor mortal love in life's young hours,
  Seems all too beautiful to fade,
But when the storm around us lowers
  Our firmest trust is oft betrayed;
Yet o'er the ruined scene below,
We see etherial splendors glow,
  The precious words displayed,
With the bright bow of promise blend,—
He loved, and loved us to the end!

This guilt-stained orb moves silent now,
  'Mid the melodious starry choir,
And sackcloth-weeds with mournful flow
  Enshroud its mute and trembling lyre,
Yet the glad moment near it wings,
When heavenly hands will sweep its strings,
  And then each tone of fire
The rayless night of gloom will rend,—
He loved, and loved us to the end!

Lone child of sorrow, bowed with woe,
  And weary with the cares of life,
Come, turn from the delusive glow,
  With nought save bitter anguish rife,
Tread in the calm and pleasant way

That leadeth to eternal day,
  From this dark scene of strife;
One by thy side will ever wend,
Who loved, and loved us to the end!

More joyous than the lofty strains
  Which through the blue empyrean rang,
When shepherds on Palestia's plains
  Woke at the lays which angels sang;
They nerve my weak and trembling heart,
To nobly act her given part,
  Despite each bitter pang;
A rapturous thrill their accents send,
He loved, and loved us to the end!

Church of our God! "Arise and shine,"
  Lift the atoning cross on high,
Chant on your upward march through time,
  Glad pilgrims of eternity,
Till the vast world, redeemed from sin,
Join with the hymning seraphim,
  In one glad symphony,
For He will guide, protect, defend,
Who loved, and loved us to the end!

For me, I feel this trembling voice
  Will soon be heard on earth no more,
Yet, dear ones, through your tears rejoice,
  When life's brief night for me is o'er,
And on the marble o'er my grave
I pray you those sweet words engrave,
  So dear in days of yore,—
He resteth now with that kind Friend,
Who loved, and loved us to the end!

Utica, N. Y.

MISAPPREHENSION OF SCRIPTURE PHRASES.

NUMBER THREE.

BY REV. SAMUEL P. SKINNER.

"In which are some things hard to be understood."—PETER.

THE third and last source of misapprehension of the sacred riptures, which I propose to notice, exists in the imperfec- ons of translations. The fact that we have to seek their *aning through* the medium of a translation, tends pecu-

liarly to increase their obscurity; the more especially as the languages in which they were written had ceased to be spoken long before they were rendered into our tongue. The learned translators could have no aid from any living person, with whom the language, of either the Old or the New Testament, was his vernacular. Their best attainments, therefore, must have been necessarily imperfect; and pious and sincere as were their labors, they could only communicate to us what, in the best use of their skill, *appeared* to be the meaning of the inspired authors. There was a difficulty beyond this. There are, as is well known, in every language, many peculiarities of thought which cannot be precisely communicated in another; many words which, in our language for instance, would have no words of precisely corresponding import;—many combinations of words, the exact meaning and force of which no similar combination in our language would convey.

The instances, therefore, in which the translators did not themselves understand the sacred text, and in which, when they did understand it, our language was inadequate to the precise expression of its meaning, must have been numerous. The marginal readings of the larger bibles illustrate the difficulties which were encountered from these causes. Tindal, who translated the Bible first printed in our language, says:—"Howbeit, in many places, me thinketh it better to put a declaration in the margent, than to runne to farre from the text." And again:—"I have also in many places set light in the margent to vnderstand the text by."

As an example of misapprehension of the text, on the part of the translators, take the phrase, "*end of the world*," which occurs so frequently in the New Testament. The Greek word *aion*, uniformly rendered *world*, in this phrase, is defined by lexicographers to mean, "*time; a space of time; life-time.*" Donnegan refers to the works of Homer, Pindar, Hesiod, and Æschines, to show that this was the proper signification of the term amongst the Greeks. It is so used in the New Testament, denoting "a space of time," or an age. It is common, in all languages, to indicate the successive periods of society by some phraseology expressive of their several prevailing characteristics; as when we say, "the age of miracles;" "the age of light;" "the golden age," &c. The word *aion* is employed in a sense precisely similar, by the sacred writers, to denote the Mosaic period, or age, and the Christian age. Thus the Saviour, speaking of the sin against the Holy Ghost, says it should

not be forgiven in that age [*aion*], nor in the age to come; that is, neither in the Mosaic, nor in the Christian age. Paul, also, in 1 Cor. x, 11, brings the two ages in juxtaposition, in the phrase, *upon whom the ends of the ages have come;* that is, the close of the Mosaic, and the commencement of the Christian age. In both these cases the translators have unfortunately rendered the word *aion*, by the term *world*,—a construction which its signification never authorizes, and which its plural form, *aieom*, shows to be erroneous.

In giving us the expression, "end of the world," instead of "end of the age," as the Greek phrase should have been uniformly rendered, the translators were misled, not so much by any obscurity in the primary meaning of the text, as by the sentiment they supposed it was designed to convey. The phrase is generally connected with the annunciation of important religious, political, and social changes, which are foretold in bold and figurative language,—language *too* bold, they thought, to be applied to the overthrow of the Jewish Theocracy, or to anything, indeed, except the dissolution of the material world. Hence the error in the translation. It is almost inconceiveable what an amount of mischief this mistranslation has produced;—forming the basis of all the wild theories concerning the dissolution of the universe, and leading to a visionary and injurious misapplication of nearly all the passages which speak of the coming of Christ, and the succession of the gospel to the legal dispensation. But every-body reads it, "end of the world," and has, for some two hundred years and more, so that it has now become "hard to understand" it in any other way.

The word *aionios*, which the translators have rendered by the words *everlasting* and *eternal*, presents a case differing from the above. It has not, in our language, any word of precisely the same meaning. It signifies *long duration;* but of no fixed or definite length. Hence we see the difficulty of expressing, by any English word, its exact meaning. The terms *everlasting* and *eternal* express too much; for, strictly, they denote *always existing*. The word *lasting*, perhaps, would express too little. There is no single term, with us, that can convey its peculiar and exact signification. The duration implied by it is longer or shorter, according to the nature of the subject to which it is applied. It is often applied to the ordinary period of man's life; and sometimes comprises the duration of several successive generations. *Its true signification*, therefore, can only be ascertained by

the subject to which it is applied. In the same way we de-determine the force of many words in our own language. Take the following as examples :—

> "Alas, how *long* the night!
> Will day ne'er dawn?——"

> "Say you his life was *long* and peaceful?"

In these instances the same qualifying term is employed to express duration of very different degrees. Yet we find no difficulty in discriminating between them. No one would say that because the word *long* is applied, both to the night and to a man's life, we are, therefore, to understand them to be of equal duration. So with the Greek adjective *aionios*. The duration it expresses is always to be determined by its use. The "everlasting mountains" are not of equal duration with the "everlasting God." The "eternal fire" by which Sodom and Gomorrah were destroyed, did not continue as long as the "everlasting punishment" suffered by the Jewish people. In the latter case, the duration indicated seems to have extended through several generations,—such of the Jews as escaped destruction with their city being either doomed to captivity, or scattered, to wander, like the blasted Cain, everywhere abhorred and persecuted. But in the case of Sodom and Gomorrah, the *fire* was of short duration, and the *effects*, alone, were long visible.

From all this we see the difficulty of conveying in one language the precise meaning of many expressions peculiar to another. And what is more, we see how an error in the rendering of a single word, which might seem comparatively unimportant in itself, can be productive of much mischief to the many millions who are led astray by it. The unqualified use of the terms everlasting and eternal in the translation of this word, has necessarily referred those passages where it occurs to the future world for their fulfilment,—thus forcing upon the ordinary reader the repugnant doctrine of endless punishment. Whereas a just conception of its meaning would limit their application to this life, and would have prevented a multitude of doctrinal and practical errors, of which the sentiment of endless suffering has been the exclusive source.

In the same way and from the same source, the phrase "*eternal life*" is made to carry a meaning not belonging to the original words. Christianity contains principles which are fitted to give to the believer stability of character, un-

yielding virtue, and a serenity of life that is not evanescent and fluctuating, but permanent. And for the reason that this perfected condition of existence *is* permanent, *is* abiding, it is called *aionion;* that is, long enduring;—not subject to the contingencies, the transitions which characterize those who live not by these principles. But the translators have called it "*eternal*" life; and, therefore, every-one is looking to the future world for it, not knowing that it is here, in this existence, that it dispenses its blessings. And so we live on like children. The future world is to us what manhood is to them. We are *there* to act some distinguished part, or to enjoy some distinguished good, not dreaming that we are, or can be blessed, *here*. For all this, it is true that "Whosoever believeth on the Son *hath* eternal life."

What I have said concerning this word is applicable to the *four* terms translated by the word *hell*, in our common version of the Scriptures, viz: *Sheol*, *Hades*, *Gehenna*, and *Tartarus*. There is no single term in our language that can express the exact import of either of these words; much less is there one which can express the just import of them all. A word must have more power than Proteus, to adapt itself to so many separate significations. The translators, notwithstanding, being governed by their theological views, have rendered them all by the word *hell*. Now it is well known, in relation to the first two of these, that critics, (among whom are President Allen, Professor Stuart, Campbell and Kenrick,) say they mean the unseen place of the dead, which the Hebrews and Greeks supposed to be in the interior of the earth. They denoted the place to which all men went at death, both the good and the bad. Hence Jacob, Job, Hezekiah, Christ, the Rich Man and Lazarus, are all represented as going there at death. Consequently, for a person to go to Sheol or Hades implied nothing in relation either to his happiness or misery. The use of these words among the ancients corresponded very nearly to our use of the word *grave*. We believe that the righteous and the wicked alike go to the grave. Yet, in saying so we imply nothing concerning their condition there. True, we speculate about what their condition will be, and hold various opinions concerning it; but to say of either a good or a bad man, that he has gone to the grave, has no reference whatever to these opinions. It means no more than that he has gone to the unseen world. In the same way were these words, *Sheol* and *Hades*, used by the ancients; and, accordingly the translators sometimes rendered them by the

word grave. But why should they not always have so rendered them? Why should they ever translate them by our word *hell*,—a word, which, in its common acceptation, has not the slightest affinity with either of these terms? There is no reason, other than that they were misled, not by the primary meaning of the words themselves, but by their own theological notions. Every one can see that, had they uniformly employed the word grave, it would have greatly diminished the number of questions that are now "hard to be understood."

And so of *Gehenna*. There is not a commentator or critic, who has written upon the word, that does not tell us it primarily signified a place of punishment near Jerusalem, where criminals were burned alive; and that it gradually became a proverbial expression, signifying any dreadful punishment. That is well enough. It is doubtless correct. Every nation has proverbial expressions, originating in some similar way. The Ides of March, on which day Cæsar was assassinated, became a proverb with the Romans. Corrupt ambition was forewarned of the "Ides of March;" that is, a fearful retribution awaited it. The signal defeat of Napoleon at Waterloo, has passed into a similar use. "A Waterloo defeat" is a common proverb, denoting an entire overthrow, not merely in war, but also in the less hostile conflicts of political life. In a way precisely similar, the punishment of Gehenna acquired a proverbial use amongst the Jews. But what has that to do with *hell*, as this word is understood amongst us? Just as much as the "Ides of March" have, and no more! The figurative sense of the one might be expressed by the word hell as reasonably as the other.

Now what a deal of misapprehension and confusion would have been avoided, if this word could have been rendered into English according to its popular signification amongst the Jews! Or, if we have no term, or combination of terms, that would express its peculiar meaning, the translators could have retained the original word, as they have done in many other instances; and then we could have determined its signification for ourselves. Who, had that been done, could, by any possible stretch of the imagination, have extended the application of the phrases, "Gehenna of fire," and "damnation of Gehenna," to the future world? No one. These expressions would have suggested, as they did originally to the mind of a Jew, the distinct and significant idea of visible punishment.

UNIVERSALISM,—WHAT IT IS NOT, AND WHAT IT IS.

NUMBER TWO.

BY REV. D. FORBES.

In this article I shall commence an explanation of our views upon the different points of religious belief, without going at length into their proof. An occasional testimony may be introduced; but to prove the correctness of our views will make no part of the design of these papers. The object will be merely to explain our views, so as to enable the reader clearly to understand wherein and how far we differ in our opinions from the rest of the Christian world.

Enjoying, as we do, perfect freedom of opinion among ourselves, there is, as might be expected, in our communion a great diversity of opinion upon many of the points of belief that will claim our attention. Hence, in making these statements I shall be necessitated to confine my remarks to my own personal opinions, remarking, by the way, that I suppose they agree, in the main, with those entertained by the great mass of the intelligent who belong to the denomination of Universalists. But I do not wish any one to understand me as authorized to speak for others, but merely as expressing my own personal views, with which others may and may not coincide. All I wish to be understood to say is, that I understand my views to agree, in the main, with those of the denomination generally.

I. *We believe in the existence of one God, the Father, who is a spirit, perfect in all his attributes.*

The great majority of the religious world profess to believe that God exists in three persons, which they distinguish as Father, Son, and Holy Ghost. By this they do not mean different offices of the same person, but that there are actually three persons in the godhead, and yet that these three constitute but one Being.

Such a view we can by no means entertain. To our minds, it is a most revolting absurdity. We believe there is but one God, the Father, as the apostle declares;* and

* 1 Cor. viii, 6.

that he is indivisibly *one*, according to the Scriptures, which call upon Israel, saying, "Hear, O Israel, the Lord our God is one Lord."*

We differ also with the common opinions in reference to the character of God. Instead of regarding him as the Father, in the highest sense, of Christians only, we believe he is the Universal Father; that instead of sustaining the attitude of a stern, inflexible, and unfeeling Judge toward the great mass of mankind, dooming unnumbered millions of them to unutterable torments without end, irrespective of their good, we believe he sustains the tender relation of Father to *every* human being; and that he will deal in fatherly kindness with every soul; neither doing nor permitting to be done, any thing to any, but what is aimed at his highest and best good.

And here let me be understood. I do not mean to say by this, that we suppose the character of Father, in the Almighty, involves those weaknesses which attach to human parents. The analogy is perfect only in one point of view. No human parent, if worthy of the name and relation, will ever do or permit any thing to be done, if he can prevent it, to any one of his children, which he knows, or even believes, or suspects, will inflict upon him an ultimate injury. So we believe it is with Jehovah.

Now the best and kindest of parents may cause a temporary evil to be inflicted upon his dearest-loved child, without forfeiting his parental character.

For example, suppose the child of such a parent has a diseased limb, which threatens his life. The parent causes that limb to be amputated. This surely is a great evil. It fills the child's body with tortures, that almost, if not quite, deprive him of his senses. But is there any thing in this act inconsistent with the parental character? Surely not; and why? simply because these tortures are not the end the parent has in view. The end proposed is the preservation of the child's life, and his restoration to health and the enjoyments of life. These tortures are merely an attendant circumstance in the means indispensable to the end proposed.

So far is the occasion of so much pain from being inconsistent with the parental character, in this case, that it is demanded by it. It is the parent's *love* for his child, which *prompts* him to adopt the very means that bring so much

* Mark xii, 29.

temporary woe upon him. Why? simply because, if he did not do it, the child, after being subjected to protracted sufferings and lingering tortures, would suffer a final evil, namely, death. That is, a final evil, so far as this world is concerned, and so far as the efforts of the parent could avail.

So we conceive it is in relation to our heavenly Father. He causes or permits to exist in our world, a vast amount of temporary misery and distress, of various kinds. But this is not an end. It is only a means, under his government, of bringing great and permament good, not only to community, but to the sufferer himself. The Master was made perfect through suffering, and so must all men be.*

II. *We believe Jesus of Nazareth was the promised Messiah, sent to be the Saviour of the World.*

We differ, however, from the common opinion, as held by Trinitarians, in denying that he is the infinite, self-existent, and eternal Jehovah; or that he makes any part of him, any more than the rest of creation. But we do reverence and love him as the Son, the Messenger, the Anointed of God, and the Redeemer and Saviour of man; and we believe "there is none other name under heaven, given among men, whereby we must be saved."† We do him homage as "the first-born of every creature; the image of the invisible God."‡

Although we deny that Jesus is the self-existent Spirit, we do not pretend to define his nature. Whether he was human nature anointed with the divine spirit without measure, or a super-angelic nature, we know not, and care not. It is enough for us to know and be assured, that he had the authority and power to come for the purpose of being the Saviour of the world; that he is able to accomplish the work he has undertaken to do, despite all the powers that may be arrayed against him; and that he will retain this authority and power, until the work is completed.§ We care not how he came in possession of this authority and power, whether it was inherent in his nature, or something bestowed upon him by the infinite One. It is enough that he has it, so far as the result is concerned.

In a word, we believe, with the great apostle to the Gentiles, that there is but "one Lord Jesus Christ."‖

III. *We believe human nature, in and of itself, is essentially good.*

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* *Heb. ii, 10.* † Acts iv, 12. ‡ Col. i, 15.
§ *Cor. xv, 24-28.* ‖ 1 Cor. viii, 6.

Of course we have, and can have, no faith in the doctrine which declares that man is "utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil," and that all this is in consequence of "corrupted nature conveyed to all their posterity, descending from them by ordinary generations,"* that is, from our first parents.

On the other hand, we believe such a representation of our nature untrue, dishonorary to God, and ruinous to the moral interests of man.

We freely admit, that there is a vast amount of depravity in the world, and that every human soul has too much of it. We concede, that there is much violence and crime committed by men. Still we think, bad as the case is, it is far from being *total* depravity. We can see some glimmerings of the divine image, though faint they be, even in the most depraved and abandoned. But we do not believe even this depravity is to be charged to our nature. That is God's work, and we believe it is exactly right.

Instead of attributing all the wrong there is in the world to that nature which God has given man, we believe it is chargeable entirely to a perversion of our nature. And we believe it is a perversion brought about, not by the act of Adam, in eating the forbidden fruit, but by the free, voluntary wrong volitions of each and every individual for himself.

Our views, then, are these,—that man is born into this world innocent; free from all guilt; but not actively good. At birth, we consider our nature as free from the plague-spots of sin as was that of our first parents. We regard it a field first to be cultivated by parents and friends, and then, by our own free exertions, to be trained to virtue and holiness, or abandoned to the production of the vile and poisonous seeds of sin.

That we are born with animal appetites and passions, clamorous for indulgence, is true. But they make a necessary part of our being. They were bestowed upon us by the God who made us, and their possession is no sin. Nor is gratification, in a proper manner and degree, any sin. The only way in which we incur guilt is by their gratification in an improper and unlawful manner, or in an excessive degree. In other words, we incur guilt when our intellectual and moral natures, or our souls, which were given to regulate and control our passions and appetites, surrender their

* Cambridge and Saybrook Platform, Art. xii.

prerogative, give the reins to passion and appetite, or coincide in their volitions, with their promptings. Then we sin and bring guilt upon our own souls; but not till then. Until we do this, we are as free from guilt as were our first parents in Eden.

The only difference between us and them is, that we are placed in circumstances more unfavorable to virtue than they were. They were born into a world all undefiled by sin, with no bad examples to lead them astray; but we are born into a world full of iniquity and bad examples, to beguile and lead us from wisdom's ways, into that of darkness, desolation and sin, where fear alarms, and guilt torments.

CHRIST AND THE WOMAN OF SAMARIA.

BY REV. E. H. CHAPIN.

I PROPOSE to consider the conversation between Jesus and the woman of Samaria, in reference to some of the traits of character exhibited upon that occasion. Let us then gather around that Well of Jacob, to study, to reflect, and to be instructed.

Christ was *weary*. It was now high noon, and a long journey, combined with fervid heat, induced him to seek repose where he could hear the refreshing water trickle in the deep well, and where the shadow of Mount Gerezim shielded him from the sun. Here, as his eyes rested upon the beautiful and luxuriant valley that sweeps between Gerezim and Ebal, he wiped away "the beaded sweat," and waited until his disciples should return from the near city with refreshment. How natural is all this, and how close does it bring Jesus to us! He was like one of us. His sinews could ache,—his feet could bleed,—his brow could throb,—his frame could droop with lassitude. This was no hero of fabulous mythology, contrived by cunning priests in a dark age. If the character of Jesus had been the fictitious creation of men, they would have endeavored to exalt him by attributes unlike humanity, to have made him a creature of constant prodigies. For *others* he did exert a wonderful power, but for himself he was a man like unto us. Jesus the *poor*, Jesus

the *weeping*, Jesus the *weary*. The account of his conversation with the woman of Samaria, is evidently a transcript of nature; it is a record of One who lived and toiled among us,—who felt the yearnings of nature,—who shrank from the fierce elements,—who drooped beneath woe and want, and whose distinction was in his Divine Life, and the sublimity of character that shone through it,—in the truths that gushed from his lips, as from some deep fountain within, even while those lips were parched, and that brow was moist and pale. Jesus was *weary*! We love to dwell upon this fact,—to think that One, whose communion with God was so close, and who, at times, went up into the very Holy of Holies, until he beamed all over with celestial lustre,—to think that he was so near to us, that he had a heart like your's and mine, that he possessed our human sympathies, touched with the mellowness of a Divine pity, and overflowing with a Divine love. Think of this, ye toiling ones, tired and poor, who almost faint beneath the burden of your lot, and yet must work on. Jesus felt as you often feel, and was glad, as you are, to get a little rest, at times, from the heated and dusty thoroughfare of life, beneath some refreshing shade, and close by some cooling wave!

But Jesus did not rest long from labor. There came a woman of Samaria to the well to draw water. Suffering from thirst as well as weariness, Jesus asked her for drink. The question of the woman betrays another trait in the character of Jesus. She was amazed that he, a *Jew*, should ask any thing of a *Samaritan*. But with Christ there was no distinction like this, that could divide one of God's children from another, or shut up the sympathies of human nature to the narrow bounds of a province or a tribe. How narrow, how mean, to the mind of Christ, must have seemed these rigid distinctions, these sectarian animosities! And yet, could he revisit the earth, would he not have occasion to rebuke a spirit just as narrow, and practices just as mean? are not God's children still divided and partitioned off, if not into Jew and Samaritan, yet into high and low, righteous and wicked,—into orthodox and heretic, and saint and sinner?—And if the question is not about a book, or a place of worship, is there not yet a high-browed pride, that will not stoop to commune with the ragged and the low? Is there not an acetic self-righteousness, that shuts out all pity for the wretched sinner, and turns from the burdened hand of Guilt, *as from* pollution, when it should bend over them to weep and *pray*? Is there not much of the "stand by, I am holier

than thou ?" Is there not the orthodox Jerusalem and the heretical Gerizim ? Do not men say just here is the place, and just in this way is the form to worship God, and all who do otherwise are graceless and alien ? And abroad in the wide world, is it not the Jew and Samaritan,—"we will buy at your markets, and traffic for gain, but no sympathy, no love ? An opportunity for wealth sanctifies fraud, a fanciful insult justifies war, and we will furbish our sharp weapons, and keep ready our munitions of battle, for there is nothing between us but a spirit of selfishness, that may at one time demand strife, when at another it demands intercourse ?" Men ! Nations ! ye are not Jews, ye are not Samaritans, ye are God's children, all of you,—forbear your antagonism, your fraud, your oppression, and mingle and move in mutual love ! Can oceans wash out, can mountains break the circulation of that life-blood that flows the wide world round, and leaps in the heart of one humanity ? Can silks, can rags alter or destroy that badge of relationship to God that every man bears ? Can the sun that burns through various climates all hues upon the face, burn down into the soul, and sear out its immortality, and deface its Divine likeness, and make it unfit for the salvation by Christ ? *Jew and Samaritan !* Christ knew no distinction. Yet if his spirit was to go abroad, how many would wonder at the transformation it would work, even as that woman wondered at its operation of old. "What," it would be said, "does the orthodox cease to disfellowship,—does the heretic cease to rail ?" "Yes," would be the answer, "it is seen that, after all, it is not the place or the form, but the spirit that makes difference among men, and that this is no more confined to one class, or one spot, than heaven's air to the summit of Gerizim, or its light to the pinnacles of Jerusalem ?" "What," it would be asked, "do the virtuous stoop to commune with the vicious, the enlightened with the ignorant, the respectable with the moral leper ?" "Yes," would be the reply, "for else how can sin be destroyed, or ignorance dispersed, or disease healed ? If the good, the pure, the strong keep aloof, must not the evil die, helpless, in their sins ? We must imitate God, who communed especially with the ignorant and the vile, for them he specially came to save,—we must feel that even this bad man is our brother, has sparks of humanity in him, and we should rather kindle these sparks by love than quench them by neglect." "What," it would be asked again, "do nations deal fairly *by each other,—feel* as one family ? Does the selfish heart

forego its own gratification, in consideration of another's welfare? Do Justice and Forbearance now hold that scale, into which the sword has so often been flung to outweigh the claims of right? Does the violent now cease from his cruelty, and the haughty from his scorn, and the oppressor from his wrong?" Such effects would indeed astonish the world. And yet, this is the spirit of him who thrust aside the prejudices of his age and nature,—who found at the well of Jacob, as in the synagogue, a place for the exercise of duty, and who paused to enlighten the ignorance of the Samaritan, as he did to rebuke the self-righteousness of the Jew.

But there is one trait more in the character of Jesus, that shines upon us here as at the Well of Jacob. We remarked that he did not rest long from labor. Even here he found occasion for the discharge of his mission, and how earnestly did he avail himself of it! The simple allusion to *water* opened a fountain of spirituality in his soul, and, engaged in his Father's business, how soon did he forget his weariness and his thirst! When the disciples, who had left him faint and exhausted, returned, they beheld him fresh and vigorous,—wrapt in the sublimity of truth, and fed with the excellence of his own work. So in life. Often will the faithful discharge of duty wean us from despondency and nourish us in our want. When, faint and weary, we sit down, let us not say,—"We can do no more,—we must give up." No; the good man then will draw refreshment from the depths of his own soul, and find in the active labor of the spirit, compensation for the need of the body. For instance, how much alleviation of our troubles shall we find in relieving the troubles of others! How much of the sympathy that we need, will flow back upon us in the sympathy we give! And if no relief comes, there is, at least, this consolation to the man who goes forward and does his duty even in deprivation and suffering,—and that is, that his life is not wholly worthless, though his condition is poor and sad,—that he is doing good, though he is receiving, apparently, but little. And in his lowest estate he shall feel that he is a strolnger and better man, and find in his own spirit a treasure that too seldom flashes upon the retirement of the rich and the great. The reflection of *duty done* has converted many a hard crust into a rich banquet,—many a draught of cold water has it sweetened,—many an hour of hunger has it filled with angelic refreshment, and convinced the outward world that *such* a man has meat to eat that it knows not of. Oh! believe not that duty well discharged ever fails to bring its

blessing. Go out, though thy hand be weak, and thine eyes be tearful, and sow, sow the precious seed. Despond not. There will come a time when thou shalt look back, and then the field of thy toil, beheld in retrospect, will give thee pleasure. Thy close of life, perhaps, will be like a summer evening,—the storm rolled by clasped with the rainbow,—the holy heaven opening brightly before thee, while, in the places of thy labor, the ripe fruition shall wave in the light of thy setting sun, murmuring to thy departing spirit,—"Behold the harvest!" But, whatever comes, do duty. In trouble, do duty,—it will comfort thee. In hunger,—it will feed thee. In destitution,—it will clothe thee. And we may find an occasion for duty in the most common circumstance, as Jesus did at the Well of Jacob. Let us avail ourselves of every circumstance. Reader, art thou thus zealous in duty? It is a solemn question for each conscience to answer!

But in that Samaritan woman, we may find a trait or two which will be instructive. She was slow to apprehend spiritual truth. Said Jesus,—"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water. The woman said unto him, "Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water?" Thus she accepted the words of the Saviour *literally*. She had no idea of the deep, spiritual meaning with which they were alive. She thought of no greater good than the stream that gushed from earthly sources, and rippled in the well below. She had not *realized* the thirst of the soul,—if she had, she did not think of it then; and she did not know of that water, that is from above, that is refreshing to our highest nature, and that shall never fail. So, even now, do many darkly and grossly apprehend spiritual truths. So blind are they to the highest good. So little do they realize their greatest want, or the preciousness of that life that is in the gospel. Even when Jesus added his explanation, that it was not of actual water he spoke, she could not understand, and therefore said,—"Give me of it, that I thirst not, *neither come hither to draw.*" She only thought of an outward good, of an earthly and temporary convenience. So, when told of the deep and living blessings of Religion, men often have a vague idea of that religion. They hear that it will make them happy, and they look, therefore, for some *material* good to flow from it, not *comprending that life of the soul*, that inner joy, and purity,

and power, unfailing, everlasting, that it imparts. To them these are abstract and mysterious sayings. They turn to the Bible, they read its teachings with dull minds, pass by carelessly its eloquent and meaning passages, and plunge into the turmoil of the world again, imagining that because it affords *tangible* realities, they are the only realities and the only treasures. Much of Christ's labor, much of patient and earnest instruction do they require, ere the scales of worldliness fall from their eyes,—ere the spring of their souls is touched,—ere they feel an urgent thirst there, and applying to the truth as it is in Jesus, say,—"Now we comprehend it,—now we feel its blessedness,—this is *spirit*, and this is *life*."

We see here, too, the effect of prejudice and old habits of thinking to hinder our apprehension of the truth. "Art thou greater than our father Jacob," said this woman, "that gave us the well, and drank thereof himself, and his children, and his cattle?" What had this question to do with the matter in hand? The point then was, not whether Jesus was greater than Jacob, but whether he had the living water. The question should have been to know how that might be obtained. There are people in the world now who think they have the whole of Truth, and all the good that is needed, and that nothing new, that is better, can appear. They enshrine all excellence in past things and past men. They cling to the old well because Jacob built it, and his children drank from it, and do not seek for anything better. But there may be a better way, after all. There may be waters of which their souls have never tasted, as much better as the living stream of Christ is better than that of Jacob. Let us not fancy that we have got the best way because it is old,—let us not estimate the value of anything by that criterion. And there are people in the world, too, who do not seem to think so much of the truth as truth, as they do of the *source* through which it comes. They value *men* and *authority*, rather than the intrinsic worth of things. "Your doctrine is *new*," they will say, "it sounds plausible, but are you greater than these old saints,—than these illustrious teachers?" Or else,—"It is well said,—it sounds good,—but we would rather hear it from somebody else." How unreasonable is this! The Truth! The living Water! That is the great fact. Only give us that, assure us that you have got something that will refresh and benefit our souls, and whether it *come up* through the moss-grown forms of antiquity, or from *new fountains* that we have not seen before, the main thing

is obtained. Whether the orthodox lip utters it, or it bursts upon us from some despised heretic, if it is *Truth*, if it is *Life*, that is all we want. Let us not neglect the main thing, to see whether the source through which it comes is greater than father Jacob.

And when, by an exercise of wonderful knowledge, Christ had convinced the woman that he spoke of *religious* things, still she did not make a *spiritual* and *individual* application of what he said. She revives the old Jewish and Samaritan controversy about a place of worship. She would rather gratify her intellectual curiosity and her sectarian pride, than look to the practical advantages she might secure. And how many go thus far in religion, and no farther,—use it merely as a matter of controversy, or for the purpose of settling a sectarian dispute? *Controversy* has its place, but it holds not the deepest place. The form in which we shall worship may be important, but it is not so important as the fact that we do worship in some form. Knowledge as to matters of faith is important, but not so important as that that faith should work by love and purify the heart. *The acquisition of doctrinal truths*, let us remember, is one thing, *and mere indulgence in the spirit of controversy*, is another thing. Without doctrinal truth, no practical effect can be produced. Without the warm light of the sun, no fruit. Without some knowledge of God, no faith,—no worship. But too many use the doctrines for but one purpose,—to see how it discomfits their Jewish or Samaritan neighbors, make it an agent of mere intellectual triumph, and are never so happy as when dissecting an opinion, or battling an hypothesis. Controversy, I repeat, has a work to do, but it is of more importance that the truth we receive we should apply, and not let it all evaporate in opinions, in dogmas. It is of importance that we should feel our *individual, spiritual* need of the truth, and should cherish it to grow better by it. Personal, spiritual benefit from the Truth,—let us be sure that we get this from Jesus, whatever he may tell us about Gerizim or Jerusalem.

Finally, let us imitate the earnestness and zeal of that Samaritan woman. Eagerly, gladly did she receive the idea that Jesus was the Christ, and ran to communicate it to others. *We* know that he is the Christ. Let us not idly listen to him, then. We know the preciousness of his Truth as that woman did not know it. Shall we be less engaged about it than she was? Because we hear those precepts *often, shall they* pall upon our ears? Shall they speak from

the racy lips of Christ to our souls, and waken no pulse of interest and obedience? Oh! we trust not. Let us drink of that living water, that flows so full, so free for us, and let us see to it also, that others come, and know the Christ that tells us all our spiritual condition. Let us see to it that they partake, and cease to sin and want.

A recent traveller, who visited the supposed Well of Jacob, speaks of it as then being dry and deserted. But the great truths that Jesus spoke there, in that brief hour, under the shadow of the mountain, will go sounding through the world forever. That well-spring was not eternal, and its memorable sanctity could not preserve it always fresh. So is it with earthly sources of good, even the purest and the best. They crumble away, they dry up, and the moss of oblivion grows over them. And although the Pilgrim spirit may seek from them a temporary refreshment, let it not think by them to quench its immortal longings. Thanks be to God! There is a stream that gushes full from His throne, and flows perennial through all our changes. At its source Jesus and the Blessed sit forever.. Of its wave the sick and weary may drink, and thirst no more.

THE INFLUENCES OF SOCIAL RELATIONS AND INTERCOURSE.

BY REV. L. L. SADDLER.

MAN is much the creature of imitation. He instinctively slides into the habits and customs of others. A friendly, familiar intercourse tends to a mutual assimilation in feelings and characteristics. One individual exerts an influence over another in the various departments of social life. That influence is strong or weak according to the character, standing, or relation he sustains. The moral power of association is very potent. People do not generally realize how much they are subject to its controlling sway. Let an individual mingle with the vain, the idle, the thoughtless, the wicked, and he will readily adopt their practices, in despite of contrary resolutions, and be drawn into the vortex of ruin. On the contrary, let him hold constant intercourse with the pious, the virtuous, the good, and he will be likely to sustain

:haracter distinguished for moral excellence. The choice associates, therefore, is a matter of great importance. ıe judicious will flee from the company of the vicious as ɜy would from deadly poison, and court the society of the re, the holy, the just.

The principle here noticed is so operative on the mind and art, that if an individual of superior capabilities, but of ckless character, were to be received into society, he ıuld gradually diffuse through the community with which has intercourse, that disregard for moral integrity and :cumspection of behaviour that marks his conduct. But a person of pre-eminent talents and of high moral worth ıre to take his place, a contrary influence would be felt in ciety. Through him an impulse would be given to ac- ın, tending to improvement. Through him vice would be ıde to stand appalled at her own deformity, and virtue to ıile at her own attractive loveliness. Through him a tone ıuld be given to public sentiment that would serve to ele- te, ennoble, and dignify character, and inspire to deeds of eatness and goodness.

The mightiness of social influence is manifest in the mania speculation, in strides after power and place, and in the ated fermentation of infuriated mobs. It is seen in politi- l strifes,—in religious revivals,—in public excitements,—in e various movements, changes, and revolutions of the popu- r voice and will. It is reflected in the leading features of ciety,—in the spirit of every age,—in the condition of ery country. Its agency is disclosed in the operations of e soul-stirring genius that gives direction to thought, ob- ct to motive, and excitement to exertion. A Corsican ldier breathes the spirit of chivalry, and a nation is infatu- ed with a love of martial pomp, parade, and exploit,—a irst for the glory of military fame. A spark is struck from e French revolution, and a continent is in a flame. An ıthusiastic hermit speaks, and thousands of voices echo cor- sponding notes,—thousands of glittering spears are raised r the recovery of Palestine from the hands of infidel Sara- ıns. An Irish priest raises his voice against the slavery of ıtemperance, and a nation bursts its shackles and proclaims ı freedom. A similar sound is heard issuing from the ıunts of dissipation on American shores, and multitudes ıring from a state of degradation and misery to seats of ınor and bliss,—the trophies of a glorious victory.

"On the calm, smooth surface of crystal lakes,
The sinking stone at first a circle makes,—

The trembling surface by the motion stirred,
Spreads in a second circle,—then a third,—
Wide and more wide the floating rings advance,
Fill all the watery plain, and to the margin dance."

This power, so omnipotent in its sway, may be exerted for good or for ill. It is the magic wand, by which a world may be controlled. How important it is, therefore, that those who have the charge of society, and give tone to public taste and morals, should employ the means possessed in a manner that would serve to exalt and refine, and carry forward the race in the march of improvement towards perfection; and how essential it is that each individual should guard against all social influences that may tend to corrupt and debase, and to allow those only to have bearing on their feelings, affections, and purposes, which are calculated to make wiser and better, and give them true dignity and honor.

EDITORS' TABLE.

"DEAD IN CHRIST." "ASLEEP IN CHRIST."—These expressions are generally supposed to teach, that the dead are divided into two classes, namely, those in Christ, and those not. This opinion we deem erroneous; we do not believe there is the least warrant for giving them such an interpretation. When Paul says, 1 Cor. xv, 18, "Then they also which are fallen asleep in Christ are perished," he means, had fallen asleep *on account* of Christ. Macknight renders the text,—"Certainly also, they who are fallen asleep *for* Christ are perished." He paraphrases it thus:—"Certainly also, they who have suffered death for believing the resurrection of Christ are perished." For a similar rendering of ἐν, see Luke i, 77; Gal. iii, 1; Eph. i, 17; iii, 11; Heb. xi, 19. This text, then, does not teach that the dead are divided into two classes. The same is true of 1 Thess. iv, 14, 16. In order to be convinced of this, it may be necessary to look at the connexion. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, *even* as others which have no hope. For if we believe that Jesus *died* and rose again, even so them also which sleep in Jesus will *God bring* with him. For this we say unto you by the word of the

Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words."—1 Thess. iv, 13–18.

1. Let it be remarked, that in verses 13 and 15 we have the expression, *them which are asleep*. That by these the apostle means all the dead, is evident from the design of his remarks. He was writing to comfort the bereaved, and to show the blessedness of Christian hope. He would not have the followers of Jesus mourn without hope, like the heathen; but he would have them believe that all men were destined to an immortal life, and to be forever with the Lord. Unless such was his meaning, Christians, when they lose a vicious friend, must sorrow without hope; they have no words of gospel truth with which to comfort themselves. Besides, the dead are frequently spoken of as those asleep. "Some are fallen asleep." "First fruits of them that slept." "We shall not all sleep, but we shall all be changed." Thus there is no authority for saying the phrase, "them which are asleep," means any particular class of the dead; it signifies all the dead.

2. If by the expression, *them which are asleep*, the apostle meant all the dead, we accuse him of a strange inconsistency, if we say he reveals the destiny of those only who died in faith. Could he, after saying, "*I would not have you ignorant concerning them which are asleep*," with any propriety, give the fate of believers only? And yet he does no more, according to the popular construction put upon his language!

3. By placing a comma after the word *sleep*, in the sentence, *them which sleep, in Jesus will God bring with him*, and after the word *dead*, in the sentence, *the dead, in Christ shall rise first*, the whole subject is rendered perfectly plain. This reading makes the apostle say, that those *asleep* or *dead*, of whose fate he would not have the Thessalonians ignorant, should all rise in, or by, Christ. This accords with 1 Cor. xv, 22. "As in Adam all die, even so in Christ shall all be made alive."

4. When the apostle says, the dead, in Christ, shall rise first, he does not mean a part of the dead shall rise before the other part; but that the dead shall rise in, or by, Christ, before the living are changed. Mark his language. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord *shall not prevent them* which are asleep. For the Lord himself shall

descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first." The word *prevent* means *precede*. His meaning, therefore, is, the living, in their change, shall not precede the dead in theirs; but the dead shall rise first, not the dead in Christ shall rise before the dead not in Christ, but the dead in, or by, Christ, shall rise before the living are changed.

4. The prepositions δια and εν may be rendered by, "And I live (δια) by the Father." "For if that which was abolished (δια) by glory." "The things which thou hast heard from me (δια) by many witnesses." "Even so them which sleep (δια) by Jesus will God bring with him." "Salvation, which is (εν) by Christ." "This kind is not made to go out, but (εν) by prayer and fasting." "And the dead, (εν) by Christ shall rise first."

5. In some versions, the rendering of verse 14 accords with the views we have advanced. Tyndale has it,—"Even so them also which slepe by Jesus will God brynge agayne with hym." Dickinson has it,—"For since we believe that Jesus died and arose, thus also, God will bring with him, through Jesus, those also that are dead."

If such were the views of the apostle, with what propriety could he say, "Wherefore comfort one another with these words."

Confession of Faith.—This is the title of a Sermon delivered in the West Church, in Boston, by Rev. C. A. Bartol, its junior pastor. The circumstance which gave rise to the Sermon is thus stated in the opening paragraph:

"One of the friends it is my privilege to address, lately solicited an interview with me, stating as the object, 'I wish to know what you believe.' I propose to give a public answer. For the sincere question of one mind often indicates the want of many. What I believe, I hope I have always been frank to declare. But discourses from the pulpit, to be useful, must mostly be confined each to some particular point,—and it may be well occasionally to gather up the particulars into a general Confession of Faith. This was not required of me, as of most ministers, at my ordination. I will voluntarily make it now."—p. 5.

The perusal of the above, as well as the title of the discourse, led us to expect that the talented author had given a clear and full statement of his views in regard to the character and government of God, the plan of salvation, and the destiny of the world. But our expectation has not been realized. We have gained some light, but not enough. The author says he believes in God, in the Bible, in Christ as the image of God, in the influence of the Spirit, and in the supreme ma-

portance of virtue. All this is well; and we give it our hearty approval. But what is God's character? Is he partial or impartial? Had he any definite object to accomplish in giving existence to man? and if so, what was the object, and will it be accomplished? Does the Bible teach the nature of God's government? and if so, is it paternal? Does the Bible reveal man's moral nature, show the extent of his accountability, and what will be the punishment of disobedience, and what the reward of obedience? Does the Bible show the nature and extent of salvation, the objects of Christ's mission, and the end he will accomplish? These are all subjects of vital interest, and that system of faith which gives no light upon them appears to us sadly defective. There are many other subjects of great importance, to which no reference is made. Paul and the other apostles dwelt much upon the resurrection; but the Sermon is silent on that subject. We cannot learn from it whether the author believes that in the resurrection all will be children of God, and equal to the angels; indeed, we cannot learn whether he believes any will be raised. Were the mourner to seek consolation from it, he would be sadly disappointed; for though it might nourish the hope that there is salvation for some, it does not say in the language of holy writ,—"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."—1 Cor. xv, 51–54.

The Sermon is beautifully written, and though wholly unsatisfactory to a mind anxious to learn the whole counsel of God, it contains much important truth. The esteemed author we regard as a man of great moral worth, and we have not the least suspicion that he chose the course he pursued, because unwilling, to give expression to the clear convictions of his mind.

New England Sabbath School Minstrel.—This is a collection of music and hymns, adapted to Sabbath schools, families, and social meetings. With many of the tunes we are familiar, and take pleasure in saying they are good. A competent friend has assured us that they are all so. In three or four hymns there are expressions with which we do not accord; with those exceptions we like the sentiments of the hymns. It is published by John Putnam, 81 Cornhill.

forego its own gratification, in consideration of another's welfare? Do Justice and Forbearance now hold that scale, into which the sword has so often been flung to outweigh the claims of right? Does the violent now cease from his cruelty, and the haughty from his scorn, and the oppressor from his wrong?" Such effects would indeed astonish the world. And yet, this is the spirit of him who thrust aside the prejudices of his age and nature,—who found at the well of Jacob, as in the synagogue, a place for the exercise of duty, and who paused to enlighten the ignorance of the Samaritan, as he did to rebuke the self-righteousness of the Jew.

But there is one trait more in the character of Jesus, that shines upon us here as at the Well of Jacob. We remarked that he did not rest long from labor. Even here he found occasion for the discharge of his mission, and how earnestly did he avail himself of it! The simple allusion to *water* opened a fountain of spirituality in his soul, and, engaged in his Father's business, how soon did he forget his weariness and his thirst! When the disciples, who had left him faint and exhausted, returned, they beheld him fresh and vigorous,—wrapt in the sublimity of truth, and fed with the excellence of his own work. So in life. Often will the faithful discharge of duty wean us from despondency and nourish us in our want. When, faint and weary, we sit down, let us not say,—"We can do no more,—we must give up." No; the good man then will draw refreshment from the depths of his own soul, and find in the active labor of the spirit, compensation for the need of the body. For instance, how much alleviation of our troubles shall we find in relieving the troubles of others! How much of the sympathy that we need, will flow back upon us in the sympathy we give! And if no relief comes, there is, at least, this consolation to the man who goes forward and does his duty even in deprivation and suffering,—and that is, that his life is not wholly worthless, though his condition is poor and sad,—that he is doing good, though he is receiving, apparently, but little. And in his lowest estate he shall feel that he is a stronger and better man, and find in his own spirit a treasure that too seldom flashes upon the retirement of the rich and the great. The reflection of *duty done* has converted many a hard crust into a rich banquet,—many a draught of cold water has it sweetened,—many an hour of hunger has it filled with angelic refreshment, and convinced the outward world that *such* a man has meat to eat that it knows not of. Oh! believe not that duty well discharged ever fails to bring its

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UNIVERSALISM,—WHAT IT IS NOT, AND WHAT IT IS.

NUMBER THREE.

BY REV. D. FORBES.

THIS article will be a continuation of the exposition of our views, both theoretical and practical.

4. *We believe it was God's unchanging and never-failing love to the human race, which induced him to send Jesus into our world, to toil, suffer, bleed, and die for its redemption.* With such views, we, of course, can have no sympathy with the doctrine which represents that, in consequence of the exceeding great wrath of God, and his purposes of vengeance, Christ was moved by pity to interfere in man's behalf; so that Christ's advent is to be attributed to *his own* pity and love, instead of the love of the infinite and eternal Father. We believe that so far from forming any purposes of vengeance concerning man, "God so loved the world, that he sent his only begotten Son,"* to die for it. It was God's love that did it, not that of Christ, interfering with the disposition of his Father. We believe, that, instead of the waywardness, rebellion, and sin of mankind, exciting the indignation or wrath of the Infinite and Unchangeable, this state of things called for his compassion, and moved him to send his only Son to instruct, redeem, and save them from their sins

* John iii, 16. 1 John iv, 9.

with all their miserable consequences; to tell them, prodigals as they were, and are, that a Father's arms are open to receive them, and to pardon all their sins, when they will return humble and penitent children.* We suppose God never had, and never can have, from his very nature, any feelings of hostility or wrath towards any of the human race, on account of their sins or moral defilement; but that, in the midst of all their sins and iniquities, he feels a fatherly compassion for them. He still loves them.† Not that he loves their sins, or the characters they possess; but that he loves them as his creatures, and, in his providential dealings with them, aims to lead them to reformation. All we suppose that is intended by the expressions that so frequently occur in the scriptures, the *wrath* of God, the *anger* of God, and the like, is, the opposition of the divine nature to all sin, and his determination to root it out of the universe, and purge every heart of all its contaminations. These expressions, we believe, are designed to set forth that a necessary and eternal hostility exists between Infinite purity and holiness and sin and iniquity; that efforts against sin will never cease until an end is made of sin, and everlasting righteousness is brought in;‡ not that God is arrayed in hostility against the individual. His hostility is against the character, not against the man. He will labor to destroy the character, not the individual. In other words, it is his effort to lead men to reform, and thus attain a character which will harmonize with his own character, and thereby secure his approbation; and thus God and man be at one, or at an agreement. It is God's love to man and for holiness that prompts him to such efforts, and to attain which the sending of Jesus into our world is one of the chief means.

5. *We believe it was the design, and is the effect of Christ's mission, to reconcile man to God, and by this means save him from his sins, together with all their fearful consequences.*

We cannot believe the declaration of a creed, that Christ was crucified and slain "to reconcile his Father to us;"§ or of another, that he "hath fully satisfied the justice of God, and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given him."‖ Consequently, we can believe nothing of the doctrine of a vicarious atonement; but must look upon

* Luke xv, 11—32. † Rom. v, 5—10. ‡ Dan. ix, 24.
§ Article 2 of the Episcopal and Methodist Churches.
‖ Cambridge and Saybrook Platform, ch. viii, § 5.

it in all its parts and bearings, as a great and most revolting absurdity. It appears to us, the time never was and never can be, when the Infinite Father is not exactly right, in his feelings and dispositions toward man, and needs no change: and infinitely well-disposed toward every human soul. If such be the fact, he is not, and never can be, unreconciled to man, nor is there any change possible to render him well disposed toward any human being, or any new arrangements in the affairs of his government to enable him to do good even to the vilest sinner, consistently with its principles. All the trouble that has ever existed in the government of the world, has been on the part of man. Man has been unreconciled to God, not God to man. God has always been exactly right in his feelings and doings concerning man; but man has been exactly wrong in all these respects. And it was the object of Jesus, in our view, to set man right, and thus settle the whole difficulty; not to change the Unchangeable, to put Infinite rectitude right, and make Infinite goodness better. We think the apostle had the right of the matter when he told us, that God was in Christ reconciling *the world* unto himself.* The only thing which separates man from his Maker is sin. This is a state of alienation from God, because God is a perfectly holy being, and when man sins he flies in the face of Infinite purity and holiness. In other words, he enters into a contest with his Maker, and the consequence is, that he brings upon himself guilt and misery. Let sin be removed with the guilt it produces, and union and harmony are at once restored between God and man, and the wretchedness flowing from impurity is at an end. It was for this purpose Jesus came into this world, to save men from their sins,† by leading them to unfeigned repentance. It was for this he came, lived in this world, labored, and toiled, and suffered, and bled, and died, and rose again. It was to accomplish this great work, that he taught as he did, and rebuked men for their sins, and encouraged the repentant. These were the means to accomplish this great work in the individual heart, and through the individual heart, in the community of hearts, and so bring all men into conformity with the divine nature, and put an end to the disagreement between God and man, which has ever existed. This view, it will at once be seen, does not suppose any change in Deity, but only on the part of man. Man is to be set right. Man is to be changed and brought into an agree-

* 2 Cor. v, 19. † Matt. i, 25.

ment with God, not God with man; and it is the work of Jesus to bring about this change, instead of working some change in God, or to provide some means by which he can save man consistently with the principles of his government.

6. *We believe in the verity of that change denominated being born again, regenerated, becoming a new creature, passing from death unto life, having a new heart, &c.*

Believing as we do, that the nature God has given man is right, precisely as it should be, we cannot regard this change as one of nature; but simply one of the desires, affections, principles, and feelings, which have been perverted by wrong volitions and habits. It is turning the thoughts and feelings from improper objects and subjects to those which are right; changing the desires and principles which have prompted to that which is wrong, so that all their tendencies are to the right, and thus changing the habits. But we do not regard this change as a change completed. It is only a change begun. It describes only the beginning of holy desires, affections, principles, and feelings, and the course of conduct we ought to pursue. It is not the perfection of these things, but their commencement, from which we are to go on to perfection. Faith we regard as the great moving cause which leads to this result, and repentance the prelude to the commencement of this work, the evidence of which is to be found in the refomation of the conduct. In other words, we regard this change as one in the inner man, produced by faith and repentance under the influence of God's grace, which is manifested in the outward conduct; in the manner in which the individual treats his fellow-men, in his every day intercourse and dealings with them, not in his peculiar feelings which he *professes* to have, nor in his multiplied prayers, and outward forms and observances in religion. These are well when well used, but not the *test* or *evidence* of a man's regeneration.

THE MYSTERY OF GODLINESS;—GOD MANIFEST IN THE FLESH.

NUMBER ONE.

BY REV. MERRITT SANFORD.

THE apostle Paul, in writing to his son in the faith, after expressing the hope that he should shortly be able to make *him* a visit, when he would give him a fuller explanation of *the* principles of the gospel than he could in a written com-

a character distinguished for moral excellence. The choice of associates, therefore, is a matter of great importance. The judicious will flee from the company of the vicious as they would from deadly poison, and court the society of the pure, the holy, the just.

The principle here noticed is so operative on the mind and heart, that if an individual of superior capabilities, but of reckless character, were to be received into society, he would gradually diffuse through the community with which he has intercourse, that disregard for moral integrity and circumspection of behaviour that marks his conduct. But if a person of pre-eminent talents and of high moral worth were to take his place, a contrary influence would be felt in society. Through him an impulse would be given to action, tending to improvement. Through him vice would be made to stand appalled at her own deformity, and virtue to smile at her own attractive loveliness. Through him a tone would be given to public sentiment that would serve to elevate, ennoble, and dignify character, and inspire to deeds of greatness and goodness.

The mightiness of social influence is manifest in the mania of speculation, in strides after power and place, and in the heated fermentation of infuriated mobs. It is seen in political strifes,—in religious revivals,—in public excitements,—in the various movements, changes, and revolutions of the popular voice and will. It is reflected in the leading features of society,—in the spirit of every age,—in the condition of every country. Its agency is disclosed in the operations of the soul-stirring genius that gives direction to thought, object to motive, and excitement to exertion. A Corsican soldier breathes the spirit of chivalry, and a nation is infatuated with a love of martial pomp, parade, and exploit,—a thirst for the glory of military fame. A spark is struck from the French revolution, and a continent is in a flame. An enthusiastic hermit speaks, and thousands of voices echo corresponding notes,—thousands of glittering spears are raised for the recovery of Palestine from the hands of infidel Saracens. An Irish priest raises his voice against the slavery of Intemperance, and a nation bursts its shackles and proclaims its freedom. A similar sound is heard issuing from the haunts of dissipation on American shores, and multitudes spring from a state of degradation and misery to seats of honor and bliss,—the trophies of a glorious victory.

"On the calm, smooth surface of crystal lakes,
The sinking stone at first a circle makes,—

we feel confident that this is a perverted use of the language of Paul, and, indeed, that the notion which supposes Christ to be "very and eternal God," has as little foundation in revelation as it has in reason. This we desire to show, and thus take from the rejecters of Christianity the weapon which the false interpreters of this divine religion have put into their hands. And not only so ; we wish to illustrate the fact, so often asserted in the New Testament, that God was manifest in Jesus Christ ; in other words, that Christ was the manifestation of God,—"the brightness of his glory and the express image of his person." I apprehend that this truth, in all its original beauty and sublimity, is yet a mystery to the greater portion of Christian professors ; and if I can be the humble instrument of giving the knowledge of it which I see in the gospel, I shall feel myself richly rewarded for my pains, being fully convinced that they will then behold in the Saviour a loveliness and glory which will cast into the shade the excellence of every merely human being, and which will give him a place in their affections next to Him who inhabiteth eternity, and whom they are required to love with all the heart and with all the soul.

I begin by inquiring into the true meaning of the word *mystery*. "Great is the mystery of godliness." The scheme of redemption is often called a mystery in the New Testament. But why ? In what sense did the sacred writers employ the term ? I am very certain that they employed it in quite a different sense from that in which it is very generally used at the present day. If we go to the teachers of the popular theology, and ask them the meaning of the term, as employed in religious matters, we shall be told that a mystery is something which is too dark for our reason to penetrate, which admits of being neither understood nor explained ; and if we demand examples in illustration, they will refer us to several of the doctrines of the church, particularly the doctrine of natural depravity, of an instantaneous conversion from nature to grace, of eléction and reprobation, and of the Trinity. If we stop to reason with them on these matters, and we ask them how the natural depravity of human nature can be reconciled with the goodness of the Creator, or with human accountability ; or by what process man can be changed from a mass of natural depravity to sinless perfection, by a single shock of spiritual galvanism from the battery of divine grace, and without doing violence to *human* agency or human identity ; or how the idea that God *has* elected some men and angels to his everlasting favor,

and passed by and reprobated the rest to his eternal wrath, can be made to harmonize with the immutability and benevolence of the Deity; or how it is consistent with reason, or possible in the nature of things, for three beings to exist in the godhead, each distinct and independent, and yet one and the same; if we urge these questions, I say, we shall be told,—"O, we must not reason about these things;—they are sacred mysteries, into which our carnal reason may not and cannot penetrate. We must receive them on the authority of revelation, though we cannot understand them, or see their reasonableness and consistency;" and when they have quoted the language, "great is the mystery of godliness," they think the whole matter is decided in their favor, and that revelation requires us to receive doctrines as divine, however discordant with nature, or irreconcilable with reason.

Shall we now go to the Bible with the inquiry, In what sense was the term mystery used by the sacred writers? If we will, we can hardly fail to learn something worth knowing. We shall find that they never use this word as a screen for unreasonable and irreconcilable dogmas, as our modern teachers do, but that they always employ it in reference to some truth or fact, which had been unknown, or a secret to mankind, but which was now revealed, and was capable of being understood and explained. For example, it was once a mystery, or a secret, to the civilized world, that there was such a continent as America, but when it was discovered by Columbus, and the fact was revealed to the people of Europe, it ceased to be a mystery, because it became a matter of knowledge, and the discovery of the great navigator was perfectly reconcilable with all the known principles of geography. It was once a mystery, likewise, that the earth revolves about the sun; but when Copernicus, Galileo, and Newton revealed the fact, the mystery vanished, and their discoveries were seen to be in agreement with all the recognized principles of matter. So the moral and spiritual truths of the gospel were shrouded in mystery, that is, they were unknown to mankind, "until the time appointed of the Father;" but when they were revealed and published to the world by the man Christ Jesus and the apostles, the mystery of godliness was brought to light, and could no longer be called a secret. The gospel was said to be a mystery, not because its doctrines were inconsistent with human reason, but because their doctrines had been unknown, but, being now revealed, they were as easily to be reconciled with nature and reason

as any other discovery of God's government, though it be a fact in astronomy or geology, with this difference only, that physical truth is more obvious than moral.

Is this a mystery to my readers? Do they not know that the term in question is used in this sense in the New Testament? If they do not, I wish to reveal it to them. In the record of our Master's teaching, there is, properly speaking, but a single instance in which he used the word mystery. I say, properly speaking, for though three evangelists speak of it, they speak of the same thing; the several passages are only so many reports of a single lesson. The circumstances were these: after Jesus had spoken the parable of the sower, his disciples came and asked him, in the absence of the multitude, "Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom, but to them it is not given." Matt. xiii, 11. So far, then, from favoring the notion that the mysteries of the kingdom, or of the gospel, are unintelligible and inexplicable doctrines, Jesus here teaches that they are matters which come within the province of reason and the power of knowledge. "*It is given unto you to know the mysteries of the kingdom,*" said the Teacher; and, accordingly, he proceeded to explain the parable to their understanding, showing them that, in teaching the gospel, he was not teaching an unnatural and unreasonable system, but that its principles were as wisely adapted to human nature as the seed is to the earth, and that, in virtue of the variety of human developement and culture, the amount of gospel fruit differs in different individuals. This great system of spiritual truth had been unknown to the world, and in this sense it had been a mystery, but it was now revealed to the disciples so that they understood it, though the rest of mankind were still ignorant of this sublime discovery, and, of course, to their minds it still remained a mystery. Such is the sense in which the great Teacher used the term in question. Were his disciples and apostles his followers? We may see.

The next place in the New Testament where this word occurs, is in Paul's letter to the Romans. "I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved." Rom. xi, 25, 26. What was the mystery mentioned here? No abstruse and incomprehensible doctrine, but a plain, simple

fact. Spiritual blindness had fallen upon the house of Israel, but the gospel brings the discovery that it shall not always last, but that it shall be removed, when the fulness of the Gentiles shall come in, and so all Israel be saved. This had been unknown, but it was now revealed, and therefore ceased to be a mystery to those who understood the revelation made in the gospel. In the same sense the apostle speaks in the conclusion of the same epistle. "Now to him who is of power to establish you according to my gospel and the preaching of Jesus Christ, *according to the revelation of the mystery, which was kept secret since the world began, but is now made manifest*, and by the scriptures of the prophets according to the commandment of the everlasting God, *made known* to all men for the obedience of faith." xvi, 25, 26. Here, it will be seen, the gospel is called a mystery, not because it was contrary to reason and incapable of being understood, but because it had been unknown in former ages, but was now made known and published to all nations, for the purpose of producing universal obedience. So in the letter to the Ephesians. Paul testifies that God "*hath made known the mystery of his will*, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Eph. i, 9, 10. This purpose of God to gather together all things in Christ had long been a secret to the world, a thing unknown, but it was now brought to light in the gospel. This doctrine is still a mystery to a portion of Christians, because they have yet to learn that the saving power of Christ is destined to redeem all men from the tyranny of sin; but when they come to learn that this is a doctrine of revelation, they will both understand it and see its reasonableness, and its consistency with the works and character of God. Once more; in the same letter to the Ephesian church, the apostle wrote thus:—"Ye have heard of the dispensation of the grace of God which is given me to you-ward; how that by revelation *he made known unto me the mystery*, as I wrote afore in few words, whereby, when ye read, *ye may understand my knowledge in the mystery of Christ*, which in other ages was not made known to the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." iii, 2–6. The mystery here spoken of, all must perceive, was the purpose of God to make the Gentiles fellow-heirs with the Jews of his grace and salvation,

and the reason why it is called a mystery is, not that the doctrine was irreconcilable with reason, but because it had been unknown in other ages of the world. It was now revealed to the apostles, however, or the first believers in the gospel, and it was as easily understood by them as any other moral fact.

Thus stands the matter in the New Testament, the repository and the standard of Christian truth. Had we time to examine every passage in which the word occurs, we should see, as we have done in those which we have noticed, that it is not used in a single case in the sense in which it is so much employed in modern times,—to signify something too dark and unintelligible to be understood by the human mind, but that, on the contrary, it is uniformly used by the sacred authors in reference to some doctrines or moral truths, which, until the gospel age, had been unknown, or veiled in secret, but which, having been revealed, were now seen to be in harmony with all the other dealings and revelations of God, and were as well understood as any moral truth. The truth revealed may have been too high for human reason to originate, or even fully to comprehend, but it must have been in *accordance* with it; agreeing with all which it sees of God in nature, providence, and revelation; otherwise the human mind could have seen in it no marks of the Maker's hand, no evidence of its divine origin.

DUTY TO PRISONERS.

"I was in prison and ye came unto me."—MATT. xxv, 36.

BY REV. C. SPEAR.

WE have been so much engaged in controversy as a denomination, for the last half century, that we have lost sight of a great many moral truths found in controverted passages of Scripture. This is especially the case with respect to the chapter from which we have selected our motto. Many duties are here presented by the Great Teacher, which are of the utmost importance to the well-being of society. We design to dwell now upon one only:—DUTY TO PRISONERS. The writer does not mean that other subjects are not impor-

tant; but circumstances have lately transpired which have led him to think deeply on the fate of poor criminals. A new feeling seems to have been awakened within a few years, for this class of our fellow-beings. Probably the community is much indebted for this to the Reports of the Prison Discipline Society. The writer feels that these have done much towards creating a sympathy in the public mind. The apathy which has prevailed for ages on this subject is owing to ignorance of the real condition of these unhappy men. Since the days of Howard, few have been found willing to plunge into the loathsomeness of dungeons. O that heaven would raise up another like him to go forth and search out the secret wickedness of prisons, "the high-schools of iniquity," as they have been very appropriately styled.

A writer, who seems to have felt deeply on this subject, well observes, "When a man is accused of having violated the laws of his country, the liveliest interest is often felt in his situation. But when his trial is ended, and the sentence of a court has consigned him to the suffering and degradation of a prison, all this interest dies away in the one lost, and the cold inquiry, 'Is he safely lodged within those walls from which he cannot escape?' is all that is asked concerning him. When this question is answered, the multitude turn away, satisfied if bars and bolts and chains guard the space between them and their *brother*; and thenceforth view him as a ruined man, an outcast from human society and human compassion."

Having been invited to furnish an article for this new periodical, it was suggested that this subject would be appropriate. The writer rejoices that its pages are thus to be thrown open to hear the claims of this portion of suffering humanity. May it continue "to proclaim liberty to the captives, and the opening of the prison to them that are bound," till its appeals shall find a response throughout the world.

Why should we feel so deeply for this class of our brethren? Many reasons may be presented.

I. The greatness of their sufferings. They not only have to endure the mental anguish of reflecting upon their past lives, but their outward condition is also rendered wretched. The writer will present what passed under his own eye, in a visit made to the Thomaston Prison, in Maine. Having a desire to see Thorn, who is now under sentence of death in that State, he was led by the keeper to visit the cells. The prisoner descends by a ladder into a sort of *pit*, for it deserves no better name, about ten feet deep, and about five

feet wide. The ladder is then drawn up. And he has neither light, heat, nor air, except through the narrow grate above. In the language of the warden, "no light can be reflected into the cells, so that the prisoners may be enabled to read or engage in any study to improve their minds or morals. Neither can their cells be warmed; and, therefore, they are obliged *to remain constantly in their beds, in cold weather, from sunset until near sunrise.*" The soul of the writer sickened at the sight. And this is the way society proposes to reform the prisoner! A man who formerly had charge of this prison, said that a convict confined there for six days would become insane!

A ministering brother, who visited Leavitt while confined in prison in Plymouth, said to him, "How long have you been here?" "Nine months," was the reply. "Has any one been to visit you?" "You are the only one who has entered my cell," said the prisoner, "except the keeper." And yet in that very town there was a *revival* of religion going on among the different denominations!

But we cannot dwell on the sufferings of prisoners, for volumes would not exhaust the subject. Let us see what can be done for this unhappy class of our fellow-beings. "Government," says Dr. Channing, "has not been slow to punish crime, nor has society suffered for want of dungeons and gibbets. But the prevention of crime and the reformation of the offender, have no where taken rank among the first objects of legislation." Let us, then, listen to the voice of that great man; "he being dead, yet speaketh." One general principle must be adopted in all our prisons and hospitals. The law of kindness must be brought to bear upon the degraded and the wretched. We have seen the spirit of kindness moving over the face of society in the great Washingtonian reform. The same principle may be applied to the criminal. In an interview which the writer had with Dr. Channing, he said, "he had asked the president of the Washingtonian Society in Boston, why the principle could not be extended to murderers and robbers." The president, not having the far-reaching mind of Channing, said, "that would be impossible." But we need no longer doubt on this subject. In a visit to the Insane Hospital in Maine, Dr. Ray said, "Do you see that man at work in the yard?" "Yes," I replied. "Well, that man was confined twenty years in a cage, and now he is one of the most harmless men here." In a conversation with Dr. Woodward, he observed to the writer, that on the removal of the prison-

ers from Newgate to Weathersfield prison, in Connecticut, he being then one of the officers, he proposed to have a Thanksgiving-dinner for the convicts! The proposal was ridiculed, but he persevered. And the inhabitants of the village were allowed to send into the prison such food as they might feel disposed to prepare. The festal-day arrived. The prisoners were arranged at the table. Dr. Woodward said their hearts were melted. He never witnessed such gratitude before. Tears flowed from every eye. A Baptist clergyman, who had been some time confined for crime, said, "This looks kind; this looks as though we were not forgotten by society." And what a Thanksgiving day! O that we could be made to feel for the poor prisoner when our festivals come round! But who thinks of him? And, then, the laws of our prisons are such that they are often barred against even an expression of sympathy. A few days since the writer visited the Massachusetts State Prison, with his brother. He saw poor Leavitt, whose sentence has just been commuted from a public execution to imprisonment for life, and the poor man was not allowed even to express his thanks. He gave us a look, and that look spoke volumes. Why need we have such cruel, oppressive laws? Do we expect to make men better by such harsh treatment?

II. The labors of Mrs. Fry must convince even the most soeptical that something may be accomplished. Before me is an account of her visit to Newgate.

"'You seem unhappy,' said she; 'you are in want of clothes; would you not be pleased if some one came to relieve your misery?'

"'Certainly,' said one, 'we need clothes.'

"'But nobody cares for us; and where can we find a friend?' said another.

"'I am come to serve you, if you will allow me,' said Elizabeth Fry. She then went on to express her sympathy for them, and offer them hope, that they might improve their condition. She did not say a word about the crimes they had committed, nor reproach them. She came to comfort, and not to condemn. When she was about to depart, the women thronged around.

"'You are leaving us,' said they; 'and you will never come again.'

"'Yes, I will come again if ye desire it,' she replied.

"'We do! we do!' was echoed round the apartment.

"In a short time Mrs. Fry made her second visit, and intended to pass the whole day. The doors were closed and barred, and she was left alone with the prisoners. 'You must not suppose,' said she to them, 'that I have come without being commissioned.' She raised the Bible which she brought in her hand, and continued, 'this book, which has been the guide of my life, has brought me to you. It directed me

And though she sleep, unconscious,
  'Neath the snow-enmantled sod,
She shall wake to glorious beauty
  In the garden of our God!

She has vanished like a meteor,
  From our dim, bewildered sight;
But the spirit, like that pilgrim-star,
  Tends to the source of Light,—
And though thro' realms of space, unknown
  To mortal ken, it roam,
Yet He, who marks the comet's track,
  Will guide the spirit *home!*

Mother, upon whose faithful breast
  In infancy she slept,
Seek not to stay thy gushing tears,
  We know that JESUS WEPT!
And to the heart surcharged with woe,
  It is a sweet relief,—
And God shall send the Comforter
  To sanctify thy grief!

Sister and brother, who bewail
  A form the grave hath hid;
Whose tears have fallen thick and fast
  Upon her coffin-lid;
Dwell not upon the darksome tomb
  Which doth her limbs imprison,—
For lo! from thence a voice declares,
  "*She is not here,—but risen!*"

Thou, in the heaven of whose heart
  The brightest star has set;
O turn not to the memories
  Of the past with fond regret.
But let them linger round thee,
  To cheer life's twilight hours,
Like strains of far-off music,
  Or the breath of summer flowers!

A mission unto her was given,
  The good and pure in heart;
Lessons of faith and gentleness,
  And patience to impart.
There's sorrow in the home on earth,
  Joy in the home above,—
That gentle spirit hath fulfilled
  Her ministry of love!

Boston, Feb. 29, 1844.

THE PRINCETON CALAMITY.

BY REV. L. C. BROWNE.

"How are the mighty fallen, and the weapons of war perished!"—2 SAM. 1: 27.

PLACED as we are, by a wise Providence, in a world of vicissitude and accident, it becomes us so to reflect upon the passing events of life, that each remarkable occurrence shall make us wiser and prepare us the better to fill our places in our allotted spheres. We live in a most eventful age, and the public affairs of our infant country seem peculiarly marked with eventfulness and wonder. In the lives and deaths of our patriots and public men, there have been circumstances and coincidences approaching the mythological, and which will require a degree of credulity in posterity, or a most implicit confidence in the integrity of our historians, to believe. Those who set their names together on the edict of our independence, and filled successively the chair of our chief magistracy, have yielded up their spirits to the patriot's God, on the anniversary of that high day their deeds had consecrated as the sabbath of liberty. The sudden decease of the last chosen chief magistrate, soon after his elevation to that exalted and most envied place, was dwelt upon by the pulpit and the press as fruitful for serious meditation and lessons in the great discipline of life. Still more recently has transpired an incident scarcely less conspicuous, and even more tragical and solemn. I refer to the accident on board the war steamer Princeton. Although life is equally dear to the lowly and the eminent, and the sorrows of bereavement as deep in the bosoms of those who mourn in cottages as with those who dwell in costly mansions, yet this event has necessarily created the greater public interest from the public character of the occasion and the conspicuous positions of the unfortunate victims. And since circumstances render this a matter of so general interest that nearly all have learned the details of the sad event, may we not be allowed to speak of it in this place, and make it the theme of meditation for a leisure hour?

By a right improvement of the events of our own times, we may learn more of the true wisdom of life than by the deepest study of the annals of by-gone centuries. These legends

of the past are obscured by distance and so covered with the dust of ages, that they lose much of their distinctness and vividness and interest; while the incidents of our own time, by their freshness and reality, impart an influence largely available in the discipline and culture of our being. The past is like a view of the distant ocean through a telescope. We gaze, and wonder, and wish that we were nearer, almost doubting the reality, and go our way and forget the vision in the hum of actual scenes. The present is more real. We stand upon the ocean's margin, and its waters lave our feet, or are borne upon its billows, feel its salt spray on the cheek and the walkings of its gallant waters under us, and hear the magic murmurings that come up from its coral chambers like the voices of water nymphs. History, to experience, is like the view of a rich landscape in Mosaic or on canvass, to a morning walk among the beauties of living nature, with the dew upon our feet, the sunlight on the forehead, the fragrance speaking to the sense and the song of woodland warblers in the ear. Such is the interest of the near, the actual, and the present, over the distant, the doubtful, and the past.

The melancholy incident of which we have spoken occurred in our own land, in the neighborhood of our national capital; and the present facilities of communication and promptness of the press bring it, as it were, to our own doors, and weave around it a common interest. Let us for a moment, in imagination, make ourselves spectators of the singularly varied occurrences of that eventful day. The morning dawns at Washington. The dome of the capitol reflects the mild beamings of a genial southern sun, as he rises to escort stern Winter on his departure from the land. The unfrozen waters of the beautiful Potomac are smiling in the morning's face, and a happy band gather for an excursion to a new and splendid specimen of our naval architecture, lying at anchor down the far-famed boundary stream. The gay, the great, the brave, the fair, are mingled in that throng. They glide joyously down that national river, and approach the spot where sleep the remains of him whose name is associated with our capitol and written indelibly on the nation's heart; that pilgrim shrine of patriotism and virtue where the hero goes to gather inspiration and the philanthropist to weep! However familiar with that sacred spot, the American can never pass it without emotion.

They are now returning to the object of their visit, and as they near that vessel, with the ensigns of the nations floating

at her masts, a band of music strikes the national air,* and all hearts beat in unison with the occasion and the scene. The festive table is arranged below, and, securely riding on the waters, they surround the board. Sociality and sentiment go round. Patriotism and eloquence lend their charms, and female wit and beauty blend to give enchantment to the hour.

The repast is over and they return on deck. A new and powerful implement of destruction is to be tried. Twice it has been discharged, — its artificial thunders booming over the Potomac and Mount Vernon answering back the echo. It is charged for the third time. The officers of the state and navy stand near to witness the power of our naval armament, filled with interest and responsibility from their positions. The igniting torch is again applied. A dense cloud of smoke envelopes for a moment the whole scene. The vapor passes off, and lo! the limbs that, but a moment since, were extended in the pride of military feeling, are shivering in the agonies of death! The deadly implement has been rent asunder, its fragments mingled with fragments of human bodies, and the blood of the gifted and exalted crimsons the garments and countenances of those that have survived. "How are the mighty fallen, and the weapons of war perished!"

There, in ghastly and revolting death, lie the pride of the nation, and wailing voices send up to heaven the anguish of robbed affection. Horror and agony are depicted where the beamings of wit and mirth but lately lingered, and the smiles of beauty played.

There lie the mangled forms of those the people honored. He, who but an hour ago, stood erect beneath the burden of the cares of state, superintending our negociations and embassies and foreign correspondence, now rests from these responsibilities, and his spirit has gone to the great commonwealth of spirits. He who but lately represented our national interests at the court of a foreign sovereign, has gone to the court of "the King of kings," where no injustice or diplomacy prevails. They who had in charge the interests of our infant navy, fragrant with laurels torn from the venerable brow of the ocean's boasted queen, now rest from the din of strife, where war and tumult and hostile human passions shall be unknown.

Again, it is night at Washington. The events of this sad day are the theme of hushed and plaintive converse in the halls of wealth and taste, and of loud, excited comment at the

* "Hail Columbia."

corners of the streets, and in the resorts of levity and dissipation. In that east room, — in the Presidential mansion, now hung in costly and solemn drapery,—lie the extended forms of those who a few evenings since, at a gay levee, in that same room, stood erect among the living crowd, extending the hand of social greeting to those same friends who now come in to view their sered and blackened features, where scarce a line for recognition is retained. Such are the vicissitudes of one sad day. "How are the mighty fallen!"

But it is not merely for the tragic narrative that we introduce this subject here. It is for the moral reflections the event is naturally adapted to awaken. And what are these reflections?

I. The first thought that seems to be suggested by this event is the frailty of greatness; the inadequacy of worldly honor and high position to secure us against the casualties of life, or to give solace in bereavement. The elevation of these men could not shield them from the stroke of the destroyer. Death is an impartial visiter. He calls without diffidence upon the rich and great, and without scorn upon the poor and humble. His dominion is a vast republic, where side by side the high and lowly slumber. And when his dart has smitten down the exalted victim, the tears of anguish well up from the deluged heart as copiously and bitterly as in humble life. An exemplification of this is found in the widowed companion of one of the victims on this occasion. With what frantic grief, with what smothered madness did she soliloquize upon her husband's death!

But few months since she left her southern home, after having shared the honors of her husband's position as chief magistrate of his native commonwealth, to be his companion while representing the interests of his state in the national legislature. It is doubtless a proud moment for an aspiring woman, when she goes with him whom she has made the trustee of her heart, to share the social influence of an official position at the capitol of our proud republic. Her husband had just been elevated to a place in the cabinet, which might naturally swell the emotions of womanly pride in the bosom of his companion. And now, with all that warm affection, nurtured by a southern climate, and refined and heightened by long intercourse in polished social circles, with nine children as the fruits of a happy union, under circumstances the most tender and delicately fearful for such bereavement, *in an hour* of high rejoicing and with the suddenness of a *literal flash*, she is made a widow and her children orphans.

What now to her are all the pomp and circumstance of her position? Though senators, and judges, and the nation's head, give her the hand of sympathy, — though the great are clad in mourning for her loss,—though minute guns are fired from naval stations, and the public business of a nation is suspended to do her departed husband honor, yet all this cannot restore tranquillity, or dry one tear of inexpressible and overwhelming grief. All outward manifestations of grief are poor in such an hour; all rank and artificial greatness vain and hollow; and the simple voice of an humble minister of the lowly man of Nazareth might carry more of solace to the smitten spirit than the attentions and greetings of the great. How would that widow and her weeping orphans, now solitary in the midst of gayety, joy to be transferred to an humble cottage among the mountains of Virginia, with that father *living*, and to share with him even the coarse fare of the dusky slave? This event should teach the humble in fortune the real equality of man, behind all artificial appearances, and neither to envy nor to hate the more fortunate and elevated, whose exaltation affords no shield against the common sorrows of humanity.

And may we not deduce a lesson from this sad event, at this peculiarly exciting season, to chasten something of the eagerness, and selfishness, and bitterness of politics? Let the grasping devotee to party and to power see here mirrored for his view the frailty of civil station. And yet it is to be feared that such suggestions will be little heeded. There is scarcely any influence solemn enough to chasten the rancor of political ambition. And doubtless many an eye, in running over the published accounts of this disaster, and even when gazing on the lifeless features of the victims, has been turned with desire and calculation to these vacancies in power!

II. Another class of reflections, suggested by this sad incident, is upon the revolting and unchristian character of war. To many minds, to all minds deeply imbued with the spirit of the gospel, and sympathizing with the meliorating movements of the present age, there is something unpleasant in the circumstances under which these men fell. That party of the great and gay went out to visit a new naval structure, and a newly constructed implement, for the more effectual destruction of human life. The piece of ordnance that burst and slew the heads of a Christian nation, was adapted to carry a ball of the weight of two hundred pounds. It is said that there are some in use in other portions of the world, probably in some older nation, where Christianity

has been longer diffused and is established by civil government, that will carry balls of eight hundred pounds. Such a missile, striking the hulk of a naval vessel, would almost sunder it. Thus, as the world advances in civilization and the arts, we refine and improve upon the instrumentalities of bloodshed! God of this beautiful world, who hast made the majestic ocean for man's use, to be the residence of living creatures that afford him food, to purify the atmosphere he breathes, to send up vapors that return in rain to fertilize his fields, to bear his commerce on its heaving bosom, promote the peaceful intercourse of nations, and christianize, enrich, and elevate the race, — how long shall its blue waters be crimsoned with the blood of thine own children, shed by implements of their own device! How long shall science, and art, and national wealth, and human ingenuity be perverted to the destruction of human life!

It is time for Christians, at least, and all philanthropists, to think anew upon this subject, and inquire if our national policy can by no means be brought to harmonize with christianity and the spirit of individual piety. These unfortunate victims met their death, not like Howard, who died of pestilence imbibed by visiting the hospitals of disease and studying the relief of the captive and the wretch. Neither did they expire amid the flames of martyrdom, for the sake of conscience and the maintenance of persecuted principle. Although the horrors of their death would have done honor to the martyr in the holiest cause, yet they fell victims to exhibitions of that spirit which says "if a nation smite or wrong thee, wrong and smite again;" and the last throb of those hearts now cold in death, was in harmony with the hostile spirit opposed to the reign and purpose of that Sovereign who came to upbuild "peace on earth, good will towards men." The heads of a nation professedly republican and philanthropic, and therefore christian, have fallen by means their government was preparing for the destruction of the citizens of other nations, brethren of the same species, and heirs of the same religious blessings! And if there is a Providence in these national phenomena, as we have sometimes proudly claimed when great coincidences were in our favor, may there not be a Providence in this event to awaken reflection in the national mind upon the horror and incongruity of war?

"How are the mighty fallen and the weapons of war perished!" May that cherished vision yet be realized and the happy era yet arrive, when all the weapons of war shall pre-

ish and be moulded into implements of husbandry and useful art; when the mighty in intellect and courage shall no more fall by violence, but human genius, eloquence, and learning be devoted to human elevation and the spread of virtue, piety, and peace.

THE BIBLE.

NUMBER THREE.

BY REV. T. J. SAWYER.

In making a revelation to mankind there was a necessity, if so I may speak, under which the Deity himself was placed, —the necessity of addressing men in their own language, in the self-same words and forms of speech which they were accustomed to use. Were an angel from heaven to appear in a congregation at the present day, and speak to the people in a tongue foreign to them all, call his discourse what we might, we certainly could not call it a revelation; and this, for the simple reason that not a soul there would understand a word he uttered. In the same manner must he fail of revealing any thing, should he address them in their own language, and yet use their words and phrases in a sense entirely different from all that was customary among themselves. For however they might think they understood him, they would, in fact, wholly *misunderstand* him. While his words were familar to their ears, they would not convey his meaning to their minds. The tie that unites the hearer and speaker would be broken, for the conventional sounds employed as the vehicles of thoughts would convey one idea as he used them, and another as they received them.

It is sometimes said that men may use words in whatever sense they please. I grant it; and so they may deliver a speech or a sermon wholly made up of adverbs or interjections! But while one may do, in this respect, whatever he pleases, it is always to be remembered that he who writes or speaks to be understood, must write or speak in intelligible language,—intelligible, I mean, to those who hear him. The apostle Paul's discourse on speaking with tongues, might be appropriate here; and he declares that he that speaketh in an unknown tongue, speaketh not unto men, for no man

understandeth him. "Even things without life," says he, "giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? for if the trumpet give an uncertain sound, who shall prepare himself to battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian to me." This reasoning of the apostle covers the whole ground, and beautifully illustrates the view I am endeavoring to set forth.

The very idea of a revelation implies that it is made in language which is intelligible, or at least is capable of being understood by those to whom it is addressed. Hence I infer that, when Moses and the prophets, Christ and his apostles, spoke or wrote, they must have spoken and written in the language of their day; and that however great may have been the difficulties of their *subject-matter*, there was no more difficulty in their language than there is in that of other men. Some subjects, as we all know, are more easy of apprehension than others. The style of some authors is more perspicuous than that of others. But we observe the same difficulties and differences in the Bible, in those respects, as we meet with in the writings of other men. Some parts of Scripture are as plain and intelligible as any other book on earth, while there are some things, as St. Peter says, "hard to be understood."

I need not add, I trust, that the revelation consists wholly in the truths revealed, while the words in which they are communicated are common, every-day, human words.—Hence the character and genius of the several sacred penmen is as manifest, and their peculiar words of thought and speech are as marked, as that of profane writers, ancient or modern. The doctrines they teach are divine, while their language, with all that properly belongs to it, is human. Moses and David, Isaiah and Daniel, Matthew and John, Paul and James, differ widely from each other in their styles of writing, and in their modes of expression and illustration. Yet all were intelligible,—I will not say in an equal degree,—to those whom they addressed, as all used language with which the people of their times were more or less familiar. The difficulties, then, which lie in the way of our understand-

ing the Bible, are chiefly or altogether such as belong to the subject of which the Bible treats, or such as grow out of its antiquity, or the distant part of the world in which it was written, and the consequent dissimilarity existing between our circumstances, habits, customs, modes of life, etc. etc., and those pertaining to the country and the ages in which the Bible was produced. They are difficulties which, for the most part, are felt by people of a later age, living in a distant land, and speaking another language; difficulties which the Jews, in the times of Moses and David, of Jesus and John, little thought of, and felt, perhaps, no more than we now feel in understanding the writings of Dr. Channing, or Dr. Beecher, Washington Irving, or Thomas Jefferson.

But it may be well for us to spend a little time in considering some of the most prominent difficulties we meet with in reading the Sacred Scriptures. It may lead us, perhaps, to some profitable reflections upon the best mode of studying the word of God, in order to understand it, to appreciate its various beauties and to feel its force:

1. The first which I shall mention, is not so open and obvious as others which I shall introduce, but which has, I cannot but think, a very great and an unfavorable influence upon the minds of many men. I refer to the fact, that the Bible is emphatically a *book of religion.* It treats, to a considerable extent, upon subjects that lie beyond the reach of the senses, and which, being spiritual, must be spiritually discerned. It penetrates beneath the outward, the visible, with which men are chiefly conversant, and discloses, as best it may, what relates to the heart; and the heart in all its hours of temptation, despondency, hope and joy. It takes us away from the earthly, and seeks to give us some faint foretaste of the heavenly. It reveals to us the character of a holy God, who loves righteousness and hates iniquity. It discloses the gracious method which he has adopted to save our sinful race. In short, it contains the whole system of *religious* truth, as it stands revealed by God himself, and exhibits the inward life, which the knowledge and cordial reception of that truth produces within the soul. How remote all this is from the experience of but too many men, I need not say. They have no spiritual perceptions, at least they have not cultivated them; no love of holiness, no deep sympathy with what is pure and true. They have never, perhaps, felt how unsatisfactory the things of this world are, or at least, have never aspired to those of the world to come. They know nothing of communion with God, and of the "peace

that passeth all understanding." They act as if this was their home, and they needed no other inheritance. Is it singular, then, that the Bible has few attractions for them? Is it singular that they seldom read it, and never, perhaps, with any true perception of its real excellences and worth? Such persons may, and often do, appreciate the simplicity and truthfulness of the history the Bible contains; they may be sensible of the great beauty of much of its poetry; or of its other merely literary qualities: but perceiving and admiring, this is very different from relishing and loving it as the Bible, as the book of revelation. Without a true religious experience, how can one enter into the spirit and teachings of the holy scriptures? But not to dwell on this point longer, I pass to remark in the second place,—

2. That the Bible is a very *ancient* book. Parts of it are older than any other book extant. It takes us back into remote antiquity; it exhibits man to us in the infancy and childhood of our race. Moses, the great legislator of the Hebrew people, and the author of the Pentateuch, or the first five books of the Bible, flourished, according to the common chronology, about 1500 years before Christ, and no less than 600 and 700 years before the supposed time of Homer, the Greek poet! David was about six centuries later, and nearly of Homer's time. Isaiah flourished about 750 years before Christ, and Jeremiah something more than half a century later. Even Malachi, whose writings close the Old Testament canon, is set down as having written his prophecy about 400 years before the time of the Savior, and consequently, but half a century later than the period in which flourished Herodotus, the so called "father of history." The New Testament, which is comparatively modern, is still nearly 1800 years old, and must be reckoned among ancient works. Its various books and epistles were written but a single century after the time of Cæsar and Cicero, and half a century subsequent to the age of Virgil and Horace.

In reading the Bible this great antiquity should never be forgotten. It is a circumstance which cannot fail to affect, in some degree, its intelligibleness. In the long lapse of eighteen centuries,—in the still longer one of more than three thousand years, it cannot be otherwise than that great changes have passed over the customs and manners, the modes of thought and speech, the forms of government, and the various social and domestic institutions existing among men. Our race has, in some respects at least, been

progressing, and it is obvious that every step of progress, every change, must throw a shade of obscurity over the olden time described in the Bible. But,

3. It is not antiquity so much, perhaps, as it is *distance* of place, or *dissimilarity* of manners and customs, that renders the Bible obscure and difficult to the general reader. We all know how much labor has been expended, by the learned in modern times, upon the *antiquities*, as they are called, of Greece and Rome, and how indispensable the information thus brought together really is, in reading the Greek and Roman classics. It is necessary, indeed, to a profitable reading not only of the originals, but also of the best translations into our vernacular tongue. They must, of course, contain a thousand references and allusions to Greek and Roman life, which would be quite unintelligible without this knowledge of their antiquities. And yet Greece and Rome are much nearer to us, not only in respect of *time*, but also of *place* and *similarity* of manners, than were the children of Israel. From the Jews we have received our *religion*, and, I may add, nothing else. In all that belongs to literature and the arts and sciences, to politics, to commerce, and to general intellectual culture, the Greeks and Romans have been our masters. Their position and their acknowledged superiority in much that exalts and blesses our race, have given them this mighty influence, not only over us, but over the whole civilized world. Our very language is drawn largely from their fountains. It is interesting to observe how feeble is the influence that Greece and Rome have been able to send across the Hellespont, and, on the other hand, how little, save in religion, has the Holy Land been able to effect in the enterprizing west. It seems almost as if the imaginary line which divides Europe from Asia were a wall of adamant, towering up to the very clouds, and separating the people who live on either side of it forever. Their genius, the tone of their minds, their whole intellectual culture, their manners and customs, are as unlike as can easily be imagined.

Now the Bible, it must be remembered, is an *oriental* book. It was written on the other side of the globe, for a people surrounded by other objects and other scenery, subject to other laws and institutions, and removed at an immense distance from us in their manners and customs, &c. The eastern style, as is well known, differs greatly from that of the west. It is more imaginative; it deals more in figures, and is bolder and more extravagant. It delights in giving

life and action to everything. We, on the contrary, are tamer, more common-place, perhaps more accurate, and more philosophical. I will give two or three instances to illustrate the remark I made upon the boldly figurative character of the eastern style. Take Isaiah's prophecy of the destruction of Babylon.

"Howl ye, for the day of Jehovah is at hand;
As a destruction from the Almighty shall it come."
* * * *
Yea, the stars of heaven, and the constellations thereof,
Shall not send forth their light:
The sun is darkened at its going forth,
And the moon shall not cause her light to shine.
* * * *
Wherefore I will make the heavens tremble;
And the earth shall be shaken out of her place."—
Lowth's Isa. c. 13.

So also, in the same prophet, we find a description of judgments upon Idumea, thus:

"For the wrath of Jehovah is kindled against all the nations,
And his anger against all the orders thereof;
He hath devoted them; he hath given them up to the slaughter.
And their slain shall be cast out;
And from their carcasses their stink shall ascend;
And the mountains shall melt down with their blood.
And all the host of heaven shall waste away;
And the heavens shall be rolled up like a scroll;
And all their host shall wither;
As the blighted fruit from the fig-tree.
For my sword is made bare in the heavens;
Behold, on Edom it shall descend;
And on the people justly by me devoted to destruction.
* * * *
For it is the day of vengeance of JEHOVAH,
The year of recompense to the defender of the cause of Zion,
And her torrents shall be turned into pitch,
And her dust into sulphur,
And her whole land shall become burning pitch:
By night or by day it shall not be extinguished.
Forever shall her smoke ascend;
From generation to generation she shall lie desert;
To everlasting ages no one shall pass through her."—*Ibid*, c. 34.

4. But this is not all. The Bible is not only a book of *religion*, an *ancient* book, and an *oriental* book, but we are also, as a people, forced to read it only in a *translation*. Now it is not easy to make a translation of any work that *shall* do full justice to the original. But our common version of the Bible, with much general excellence, is not after

all, to give us but too frequently false impressions of the meaning of the original. This results from two causes. First, our common version was made nearly two and a half centuries ago, and every one at all acquainted with the English language, knows that during this period it has undergone very considerable changes. Many words occurring in the Bible are to be met with no longer in the literature of the day; they are obsolete. Others have materially changed their signification since King James' translation. Who, for instance, would readily understand what St. Paul means when he is represented, in 2 Cor. viii, 1, as saying, "Moreover, brethren, we do you to wit of the grace of God," &c.? Who would suspect that, in the common language of the present day, St. Paul was only saying, "Now, brethren, we make known to you the grace of God?" The phraseology, employed by the translators of King James, was undoubtedly good and intelligible 250 years ago, but it is now so no longer. Take also the common word *hell*. Every scholar knows that this word, in its present acceptation, does not at all express the meaning of either the Hebrew *Sheol*, or the Greek *Hades*, which it is employed to translate. There is much reason to think that this terrific word was, when our translation was made, very far from always or even generally expressing the idea of a "world of wo." It more commonly meant, what *Sheol* and *Hades* means, the under-world, the region of the dead, the world of shades universally, without even suggesting the idea of a place of endless torment. For not only the Psalmist and St. Peter are made to represent Jesus Christ in *hell*, but it constitutes a part of the avowed faith of the church of England, that Christ descended into *hell*. But,

Second; another cause of difficulty is to be found in the misapprehension of the translators themselves. It must be confessed that the age of King James was not the most favorable for making an accurate and faithful translation of the Bible. The state of biblical science was not very far advanced; it was soon after the Reformation; doctrinal disputes and prejudices ran very high; and what was perhaps worst of all, the translators were cramped and fettered by an ordinance of the king to adhere to former translators as far as possible. There was considerable economy of truth, therefore, when they set forth in the title-page that the Bible was newly translated out of the original tongues and with the former translations, diligently compared and revised. Nor is it to be rashly denied that they were wary-

ed by their doctrinal predilections. They were thorough-going Calvinists, and have exhibited their attachment to their doctrines whenever they had a favorable opportunity, and sometimes foisted it in against all reason and all warrant in the original. They also inserted many words in *italics*, which are read by the unlearned as if they belonged to the text, and which, in many cases, only clog or pervert the sense of the inspired writer.

That they have often misapprehended the meaning of the sacred penmen, may be seen by comparing their version with the best translations of the present day. This is by no means to be thought singular, or in the least a reflection upon the learning and industry of the translators. He who is acquainted with the labors of the last century, in the field of scripture interpretation, will rather wonder that our translation is as good as it really is. It is unquestionably superior to any other of that age. At the same time, it is not perfect; it is not what it might be made; it is not what the time and the interests of the church demand; and many learned men, of every denomination, sincerely desire to see a new and improved version made and introduced.

ETERNAL LIFE.

BY REV. OTIS A. SKINNER.

THE phrase, *eternal life*, appears to be used in no less than three senses in the New Testament. They are as follows:—

1. The life of faith. See John iii, 16, 36; vi, 40, 47, 54. In these passages, and many others, believers are said to *have* eternal life. That endless life is not intended is evident, first, because the life signified is what the believer possesses when he exercises faith; second, because the believer of to-day may be the infidel of to-morrow; third, because the life is synonymous with entering Christ's kingdom, having rest, peace, joy, and love; (see John iii, 5; vi, 33, 53; Rom. xiv, 17; xv, 13; Heb. iv, 3; 1 John iii, 15; v, 12;) fourth, because endless life is the actual possession of what is here enjoyed by faith.

2. Endless life. The Saviour says, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

And as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." John xvii, 1, 2. Paul, contrasting the reign of sin with that of grace, says, "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." Rom. v, 20, 21. To give endless happiness to all men would be the highest glory of God, and cause grace to reign universally.

3. To express the reward of the primitive Christians after the destruction of Jerusalem. See Matt. xix, 29; xxv, 46; Mark x, 30; Luke xviii, 30; John xii, 25; 1 Thess. v. 23. In these passages there is a reference to the Jewish age and the gospel age. Those who left house, land, and connexions, under the Jewish age, for the gospel, would receive as a reward for their sacrifices, sufferings and faithfulness, eternal life in the Christian age. By giving up all, and living as though they would lose their lives, (Matt. xvi, 25), they would save them. Hence (John xii, 25) it is said, those who hated their lives should keep them unto *life eternal*, while those who loved their lives should lose them. This could not mean endless life, for it was given as a reward, (Matt. xxv, 34–37,) whereas endless life is a free gift; neither could it be the life of faith, for this the disciples enjoyed, when the promise was made relative to the coming age. Besides, it was a life to which their bodies would be preserved. It was, therefore, that season of rest, granted to the primitive Christians, after their enemies were overwhelmed in judgment. See Matt. xvi, 24–28; xxiv, 13; Heb. x, 32–39, where similar promises are made.

Some have supposed that the phrase under consideration is used in one other sense. The instance to which I refer may be found in 1 John i, 2. "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us." Benson thinks that the expression, *that eternal life*, means Christ himself. Such seems also to have been the opinion of Henry and Clarke. Macknight, however, dissents from the opinion, and thinks that John means the life which was manifested in the Word.

EDITORS' TABLE.

Lives of Celebrated Women.—Bradbury, Soden & Co. have issued volume VI of Parley's Cabinet Library. It is a highly interesting and instructive volume, and will be one of the most popular of the series. In his preface, the author condemns the remark of Rousseau, that "the glory of woman lies in being unknown," and says that none but those lords of creation who would arrogate both the sceptre of power and the trump of fame to themselves, could give it their approval. While he admits that women find their true happiness in the quiet of the domestic circle, he denies that they depart from their sphere when they leave that circle, and engage in the affairs of state. To sustain his denial he refers to Elizabeth, who, he says, did as much credit to her sex as her father did to his; and that, though he enjoys the renown of having achieved the reformation in England, she is entitled to the credit of being not only his superior as a sovereign, but one of the greatest sovereigns that ever occupied a throne. We admit the greatness of Elizabeth, and many of the other female sovereigns of England; but we cannot see how their greatness justifies the inference drawn by Mr. Goodrich. It is not that woman has not talent sufficient to rule, that we object to her occupying a throne or a chair of state; but because filling such an office is unsuited to her delicate nature, and subjecting her to improper exposures. Many women have courage and tact sufficient to command armies, but should they, therefore, enter the battle-field? Many would make excellent speakers for a political campaign, and would display great tact in a political caucus; but should they therefore enter the political arena? Many ladies of Boston have talent enough to stand at the head of our city government; but ought one to be placed there to mingle with aldermen and councilmen, and to be travelling about our streets to look after our interests?

Mr. Goodrich couples female writers with female sovereigns, in order to make his readers condemn both classes, if they condemn either. In doing this he is far from manifesting his usual fairness. There is a wide difference between pursuing a literary life and a political one. A female writer is no more likely to be thrown into situations improper for her sex, than a woman pursuing the ordinary duties of life. What, *then, if* Hannah More did, as he says, afford by her pen more efficient *protection* to the three kingdoms, against the volcanic shock of the

What now to her are all the pomp and circumstance of her position? Though senators, and judges, and the nation's head, give her the hand of sympathy, — though the great are clad in mourning for her loss,—though minute guns are fired from naval stations, and the public business of a nation is suspended to do her departed husband honor, yet all this cannot restore tranquillity, or dry one tear of inexpressible and overwhelming grief. All outward manifestations of grief are poor in such an hour; all rank and artificial greatness vain and hollow; and the simple voice of an humble minister of the lowly man of Nazareth might carry more of solace to the smitten spirit than the attentions and greetings of the great. How would that widow and her weeping orphans, now solitary in the midst of gayety, joy to be transferred to an humble cottage among the mountains of Virginia, with that father *living*, and to share with him even the coarse fare of the dusky slave? This event should teach the humble in fortune the real equality of man, behind all artificial appearances, and neither to envy nor to hate the more fortunate and elevated, whose exaltation affords no shield against the common sorrows of humanity.

And may we not deduce a lesson from this sad event, at this peculiarly exciting season, to chasten something of the eagerness, and selfishness, and bitterness of politics? Let the grasping devotee to party and to power see here mirrored for his view the frailty of civil station. And yet it is to be feared that such suggestions will be little heeded. There is scarcely any influence solemn enough to chasten the rancor of political ambition. And doubtless many an eye, in running over the published accounts of this disaster, and even when gazing on the lifeless features of the victims, has been turned with desire and calculation to these vacancies in power!

II. Another class of reflections, suggested by this sad incident, is upon the revolting and unchristian character of war. To many minds, to all minds deeply imbued with the spirit of the gospel, and sympathizing with the meliorating movements of the present age, there is something unpleasant in the circumstances under which these men fell. That party of the great and gay went out to visit a new naval structure, and a newly constructed implement, for the more effectual destruction of human life. The piece of ordnance that burst and slew the heads of a Christian nation, was adapted to carry a ball of the weight of two hundred pounds. It is said that there are some in use in other portions of the world, *probably in* some older nation, where Christianity

wars, in a firm belief that, through the mercy of its King, we shall both rejoice there together."

In one of her letters she alludes thus to Washington and Lee:

"I was struck with General Washington. You had prepared me to entertain a favorable opinion of him; but I thought the half was not told me. Dignity with ease and complacency, the gentleman and soldier, look agreeably blended in him. Modesty marks every line and feature of his face. Those lines of Dryden instantly occurred to me,—

'Mark his majestic fabric! he's a temple
Sacred by birth, and built by hands divine;
His soul's the deity that lodges there;
Nor is the pile unworthy of the god.'

General Lee looks like a careless hardy veteran; and, by his appearance, brought to my mind his namesake, Charles XII of Sweden. The elegance of his pen far exceeds that of his person."

An amusing anecdote is related of Mrs. Adams' father, Rev. William Smith, in regard to the marriage of his daughters. We are indebted to Parley's Cabinet Library for the anecdote.

"Mary, the eldest daughter of Mr. Smith, was married to Richard Cranch, an English emigrant, and, as it would appear, with the approbation of all parties; for, upon the Sabbath following, he preached to his people from the text, 'And Mary hath chosen that good part, which shall not be taken from her.' But Abigail was not so fortunate; for her match, it would seem, met the disapprobation of some of her father's parishioners, either on account of the profession of Mr. Adams,—that of the law,—which was then an obnoxious one to many people, who deemed it dishonest; or because they did not consider Mr. Adams,—the son of a small farmer,—a sufficiently good match for the daughter of one of the shining lights of the colony. Mr. Smith, having become aware of the feeling which existed, took notice of it in a sermon from the following text: 'For John came neither eating bread nor drinking wine, and ye say, He hath a devil.'"

Christ our Advocate.—"We have an advocate with the Father." 1 John ii, 1. These words are supposed to teach, that Christ pleads the cause of sinners before the Infinite Judge. Campbell says they imply a judge who is to pass sentence, a client who is to be defended, and an advocate who makes the defence. To this interpretation there are several objections. 1. It implies that the Almighty is not of himself disposed to be just and merciful. 2. That Christ has more love and compassion than God. 3. That God can be induced, by the pleadings of Christ, to withhold a portion of the punishment which sinners deserve.

The word rendered advocate is παρακλητος, and is used by no sacred writer except John. Campbell says it does not occur in the Septua-

gint. John uses it five times; four in his gospel, (xiv, 15, 25; xv, 26; xvi, 7,) and once in the verse under consideration. In each place where it is used in John's gospel, Campbell translates it Monitor, and we can see no reason why it should not be so rendered in his epistle. We have a Monitor with the Father, who will instruct us and bring us to penitence. Our Monitor is no less than Jesus Christ, the righteous. But whether we render παραχλητος by the word Monitor, or not, it is clear that John never uses it to signify one who assists another in a judicial proceeding. Though in most classical authors that may be its general acceptation, John cannot so have used it in his epistle; for in his gospel he represents Christ as saying, when he is gone the Father will send another παραχλητος, Monitor, or Teacher, or Help. It is evident, therefore, that he uses it in his epistle in the same sense as in his gospel.

Barnes has the following remarks on this word. By a careful perusal of them, it will be seen that, though a trinitarian, and an advocate of vicarious atonement, he does not press this text into his service. He says:

"The word translated *Comforter* is used in the New Testament five times. In four instances it is applied to the Holy Spirit. John xiv, 16, 26; xv, 26; xvi, 7. In the other instance it is applied to the Lord Jesus. 1 John ii, 1: 'We have an *Advocate* (Paraclete,—Comforter) with the Father, Jesus Christ the righteous.' It is used therefore only by John. The verb from which it is taken has many significations. Its proper meaning is to *call one* to us, (Acts xxvii, 20;) then to call one *to aid us*, as an advocate in court; then to exhort or entreat; to pray or implore, as an advocate does, and to comfort or console, by suggesting *reasons* or *arguments* for consolation. The word 'comforter' is frequently used in the Greek and Jewish writers to denote *an advocate* in a court; one who intercedes for us; a monitor, a teacher, an assistant, a helper. It is somewhat difficult therefore to fix the precise meaning of the word. It *may be* translated either advocate, monitor, teacher, or helper. What the office is, is to be learned from what we are elsewhere told he does. We learn particularly from the accounts that our Saviour gives of his work that that office was: 1st. To comfort them; to be with them in his absence, and to supply his place: and this is properly expressed by the word *Comforter*. 2d. To *teach them*, or remind them of truth: and this might be expressed by the word *monitor*, or teacher (v. 26; xv, 26, 27). 3d. To *aid them* in their work; to advocate their cause, or to assist them in advocating the cause of religion in the world, and in bringing sinners to repentance. And this may be expressed by the word *advocate*, (ch. xvi, 7–13). It was also by the Spirit that they were enabled to stand before kings and magistrates, and boldly to speak in the name of Jesus. Matt. x, 20. These seem to comprise all the meanings of the word in the New Testament, and no *single* word in our language expresses fully the sense of the original."—p. 311.

SELECT THEOLOGICAL LIBRARY.—Number IX of this cheap and valuable work has been received. It contains Rev. Elhanan Winchester's Reply to Paine's Age of Reason, to which is prefixed a brief but interesting letter to the publishers from Rev. S. C. Loveland, who furnished the copy from which the Reply was published. Gihon, Fairchild & Co. deserve the especial thanks of our denomination for this selection. Br. Loveland thus speaks of the work :

"They go to vindicate Christianity as resting upon the basis of the sacred pages, without calling any aid from sectarian views. The Bible is made by them to speak its own language, and thus to become its own vindicator. While they embrace less philological criticism than Bishop Watson's Apology, addressed to the same Thomas Paine, they abound in a rich fund of plain good sense, most happily adapted to supply the wants of the great mass of a reading community. What seems to enrich every portion of this little book, in which our author was called to contend with the continued revilings of a scoffer, is the clear token of a most kind and conciliatory spirit, that pervades the whole from beginning to end. True, we find occasionally a turn of pleasantry and rebuke that must appear in the light of no small expense to the author of the Age of Reason, in the estimation of an enlightened public. Yet, in no instance, do we perceive an uncalled for and cruel reflection, or a mere biting sarcasm.

"This little book has long been a resident in the family of my library. I now part with it for a similar motive that the house of Bethuel parted with their sister Rebekah. Although I do not claim authority to pronounce upon it an equal prophetic blessing, my best wishes for its prosperity strongly mingle in that oriental hyperbole : 'Be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.' "

JUVENILE LIBRARY, Vol. I.—We are indebted to C. L. Stickney, 140 Fulton St., New York, for a copy of the above work. It is an 18mo. of 254 pages, neatly got up, and filled with stories and poetry, principally from the pen of Mrs. Sawyer, one of our most gifted and accomplished writers. The other contributors are Miss L. M. Barker, Mrs. E. M. Greenwood, Mrs. F. M. Barker, Miss F. J. Crosby, (the Blind Poetess,) and Mr. Stuart. It is a highly interesting work.

DEATH OF REV. WLLIAM H. GRISWOLD.—It becomes our painful duty to announce the death of this faithful and devoted minister. He departed this life at Dudley, Mass., on the 17th ult., and was buried on the 20th. Br. G. was a young man of superior talents and good attainments, and one of the most exemplary preachers in our denomination. His health had been feeble for years, but he had been able to attend to his duties till but a short time previous to his death. His loss will be deeply deplored, not only by his society and ministering brethren, but by our whole denomination.

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GOD IS LOVE.

BY REV. R. STREETER.

OCCUPYING, as we must, common-place ground in this Essay, we promise nothing but to discourse of great truths, in a plain, common way. Some one has said, that "Truth, when unadorned, is adorned the most." If this be true, no one will complain of a want of ornament in the present discussion; and we make no pretensions to originality.

1. The invisible and eternal God, the Great-First-Almighty Cause of all things, is essentially and everlastingly LOVE, and, therefore, can never positively hate a single being whom he has once loved.

Now the amount of this position is not at all variant with saying, God is love,—is immutable,—he is of one mind, and none can turn him,—he is the same yesterday, to-day, and forever. And we would confidently appeal to all, whether it is not perfectly reasonable and safe to assume, that He, who IS LOVE, is unchangeably and everlastingly so? Candor constrains us to believe that there is not an individual reader, who would not be shocked and amazed, were we to assume, or even to intimate, the opposite, namely, that the everlasting God is *changeable*, and, of course, partial, passionate, and unjust. Such an assumption would put all evidence,—all the time-hallowed maxims of philosophy, and the clearest dictates of reason and common sense at absolute defiance.

The affirmative, therefore, in relation to the Divine benevolence and immutability, is unquestionably true. Just so certain is it true that He, who is infinitely WISE to-day, will

remain unchangeably the same to-morrow, and forever and ever; so certain it is that He, who is infinitely BENEVOLENT, now, will continue to be infinite in benevolence hereafter, and to the wasteless ages of eternity. It is almost an insult upon common sense, to ask one, seriously, whether it appears the more reasonable to suppose that the Deity will forever remain the same infinitely wise, benevolent, holy, just, and powerful being he now is, or, at some future period, experience an essential change of character? There is, certainly, just as much reason for arguing that the Almighty will hereafter sustain a diminution of his *wisdom*, *holiness*, *justice*, or *power*, as the least possible decrease of his *love*.

Upon precisely the same principle by which it can justly be supposed that God can ever be less benevolent than he now is, it can also be supposed that he may be less wise, that is, in some degree, ignorant; less holy, that is, in some respects, unholy; less just,—in some cases unjust; or less happy,—meaning that, in a certain degree, He may be unhappy! We cannot endure the suggestion, that the unborn, unchanging, and undying object of our soul's most ardent devotions,—the all-pervading, all-sustaining, and all-gracious Being, in whom we live, and move, and have our whole existence;—the ever-faithful and indulgent Father of our spirits, and the constant and bountiful Benefactor of our lives;—we cannot endure to have his character aspersed, his glory defamed, his government misrepresented;—as if He, who is the same from everlasting to everlasting, without variableness or shadow of turning, is either *more* or *less* benevolent *to-day* than he was *yesterday*; or will be to-morrow *different*, in the least possible degree, in his attributes, purposes, and feelings, from what he has been from eternal times; before the "morning stars sang together, and the sons of God shouted for joy." The very suggestion of such mutability in the immutable God, is alike abhorrent to the principles of sound philosophy, the dictates of enlightened reason, and the sober convictions of all devout, well-informed minds. To this statement we apprehend no serious objection. And we shall take for granted that all will concede, most cheerfully, that when the Creator said, "Let us make *man* in our own image," meaning to include the whole human family, he was benevolently disposed towards each individual.

We can infer his benevolence not only from the nature of his own attributes and perfections, but also from the character of his works. Remember "God is love;" he is emphatically "good to all, and his tender mercies are over

all his works." God is worthy of all honor and glory; for he hath made all things for himself: for his own pleasure they are and were created. He loves all the creatures whom he has made; for if he had not loved them he never would have given them existence.

In contradistinction to the lower orders of animal existence, the omnific God created Man,—our race of intelligent and morally accountable beings, in his own image or likeness. On the creatures of his pleasure, bearing the impress of his own immortality, the mighty Maker of all things, placed his peculiar and fatherly affections. He loved them as children. As a Father, he brought them into existence,—as a Father he loved them,—and, as their everlasting Father, he not only provides the comforts of this life, but has also made provision for their continually recurring wants, both for time and for eternity. These are expressions of God's love to *all* his offspring. And whom he loves once, he loves forever, or while conscious susceptible being continues.

Should it be suggested that, though the Deity does not change, yet the change in the character of his offspring,—the objects of his affection,—renders it proper that he should hate them at one time, though he loved them at another,—we would beg leave to offer a serious reply.

In the first place, we know that pure love is most directly calculated to render happy the being who exercises it; whilst, on the other hand, to *hate*, positively, is to indulge a passion, most unpleasant and disagreeable in its effects upon the very heart by which it is indulged. If the Deity, therefore, has *positively* hated the human family, from the sin of Eden to the present time, in proportion to their ingratitude, disobedience, and ill-desert, then,—with reverence be it spoken,—the Deity must have been infinitely the most unhappy being in the universe! And if he has changed from *love* to *hatred*, and from an agreeable sensation to a disagreeable one, as often as each individual has changed from virtue to vice, and *vice versa*, then, too, must the Almighty Author of our existence have been infinitely the most unsettled and changeable being of which we can conceive.

In the next place, be it remarked, that when the all-creative Mind surveyed his work, and pronounced it "very good," he saw the end from the beginning, and included human intellectual being, *as a whole*, and not in detached parts, nor with reference to particular periods and seasons of man's existence. God did not love the new made Pair of Eden, *as innocent*, inexperienced spectators of flowers, and

fruits, and palmy glories, reserving to himself to *hate* them, when, pierced with arrows of guilt, they sought a retreat in the leafy groves of the garden.

Similar remarks will apply to other transgressors. Some one has said like this :—"The mind of the Creator knows no limit to the compass of its observation; to its range, space opposes no obstacle; to its progress, eternity offers no check. To that mind, all places are HERE, all times are NOW. Its all-pervading glance seizes simple facts as the only objects of perception, and grasps all truth, amidst the deceptive glare with which it is surrounded." God forms his estimate of man's character and worth from a thorough knowledge of his entire nature, and its whole history; and, therefore, his estimate must be the same yesterday, to-day, and forever. He cannot know more, in regard to any individual creature, at one time than at another. With Jehovah there is neither prophecy nor history, time past nor future, but all is one eternal NOW. And as the knowledge of the Deity is universal, unerring, and eternal, embracing the whole character and history of each individual of Adam's race, so must his benevolence also be well-placed, fixed, and unchangeable.

But that imperfect creatures do not become *hateful* in the sight of their Maker, in consequence of becoming *sinful* even, is not only demonstrable from the benevolence of divine Providence, exhibited in the gentle dew-drops, the descending rain, and the mellow sun-beams, which come alike upon the evil and the good, the thankful and the unthankful; but this great truth is taught and reiterated in the volume of Revelation, as if mainly for the purpose of stopping the mouths and silencing the lips of gainsayers, and putting to rest a question of paramount importance to the present and future welfare of God's whole intelligent family. It is not only declared that "God commended his *love* toward us *while we were yet sinners*," and that agreeably thereto, "Jesus was a propitiation for *the sins* of the *whole world*," but that it is a faithful saying, and worthy of universal acceptation, that Jesus Christ came into the world for the express purpose of "*saving sinners*."

To set up the *sinful* character of man, then, as an objection to the exercise of our heavenly Father's love, is not only to deny him true parental affection, but to contradict and set at naught the most positive declarations of his written *word*. It will be vain to attempt the overthrow of this reasoning and testimony, by saying,—We read of the anger, *wrath, hatred*, and indignation of the God of Israel.

No man of general information, and who has studied theology beyond *the first section of the Westminster Catechism*, ABRIDGED, will admit for a moment that *anger*, &c., when applied to the Deity, in the Bible, means what it does when applied to imperfect, sinful man. We mean no disrespect towards those who lived and spake in the infancy of the world, and of human knowledge and experience, when we say they often used terms and phrases, which, in a riper age and a better philology, should be received with much qualification. Our heavenly Father can no more be angry and hating, positively speaking, than he can be really "weary," "sleepy," "jealous," and the like. (See Isa. i, 14. Ps. xliv, 23. Exo. xx, 5.) All such terms must be explained and understood with reference to the character of the being, or beings, to whom they are applied. Any expressions in the Scripture, which, at first view, seem to imply a change in God, as though he were *loving* at one moment and *angry* the next, should be adopted with such limitation of construction, as to render the meaning compatible with his true and universally admitted character for *immutability*. Strike that sublime attribute from the Divine character, and the brightest *hopes* of mortals, being founded on the precarious designs of God's benevolence, continually subject to the convulsive throes of almighty wrath; our hopes, I say, would be tremulous and tottering, as cities of refuge built on the thin and flaky crusts of some broad ocean of lava, internally restless and unsteady, rolling beneath them in fearful commotion its hidden waves of fire! But, glory to God! his name and his nature are love;—pure, unchangeable, immutable love.

2. It will require but few words to show, that, as an inference from the foregoing, the doctrine of endless, unmerciful torment must be absurd and untrue. The doctrine of endless or unmerciful torment! What is it? Why, it is the eternal opposite of all which we discover of the Divine government on earth. Here, happiness preponderates over all kinds of suffering to such a glorious excess, that the *former* is called the "order," and the *latter* the "exception" of God's theocracy, or government on earth. But, if endless misery be true, there will be a wide and populous realm within the dominion of the King Eternal, where immortal souls will forever fester and writhe in hopeless agony, transpierced with numberless barbed arrows, poisoned and embittered in the very dregs of God's vindictive and everlasting hatred. *Yes, it is* endless, unutterable torment in an empire

of *mercy!*—torment inflicted by Infinite Love! God is Love! What a solecism! What a libel on the government of Infinite Goodness! Endless torment!—a *name so hateful* that those who advocate it rarely utter it. Why, the boldest of the lion-hearted cannot approach the awful subject with fearlessness. Reason resorts to tradition; tradition depends upon imagination for resources; and imagination herself is found panic-struck, spreading her wings fearfully, with the expansiveness of vapor. The timid mind creeps along towards the supposed chasm of endless torment. Like some anxious inquirer into nature's frightful curiosities, it cautiously crawls towards the fearful brink, seizes some object which will be likely to afford safe hold, and takes a mere glance at the horrid spectres, which worm themselves about in deathless agony in the measureless gulf below! The sight is intolerable! The soul shrinks back upon herself horror-struck! What!—she exclaims,—an immortal martyrdom! —a world of ceaseless cruelty in a realm of love! Endless misery!—a standing miracle of Infinite Hate under the administration of Infinite Love! It is a contradiction in theology. It is an outrage upon the divinity that moves within the human soul. It is an insult upon the holiest feelings and the purest sympathies of earth and heaven, of men and angels. It is a denial of the Bible's best, sublimest compend,—God is Love.

And this doctrine,—endless misery,—palsying the arm of salvation, and robbing the cross of half its glory, is attempted to be sustained by the same kind and degree of evidence by which we sustain the doctrine of future endless felicity. Preposterous attempt! We protest against it. We oppose it strenuously for many reasons which cannot here be named. Not merely as opposed to the principles of scriptural theology, as many have well said, but as contravening the well-established rules of evidence. We have not only to require *as much* evidence to sustain the doctrine of endless misery, as its opposite, but infinitely *more;* inasmuch as one is in perfect harmony with all that we see and know of the Divine character, and the other is contrarious to facts,—incompatible with evidence.

The man who asserts of the philanthropic Howard, that he travelled through Europe, visiting her hospitals, dungeons and lazarettos for the purpose of administering to the relief of suffering humanity, will be accredited on common *testimony*. But one who asserts the contrary, and maintains *that* he travelled to gratify a malicious curiosity, by witness-

ing with a smile of fiendish joy and the shrug of vengeful contempt, the sufferings of the most miserable; and to poison and render supremely wretched those whom he found in comfortable circumstances, would not be believed but upon the production of such evidence, as it must be more difficult to disbelieve, than that Howard was a misanthrope, and not a philanthropist.

And so, with unutterable reverence say we, in regard to the government and character of the Deity. We readily believe that he is good to all his rational creatures; and though he deals justly with them, still he will have compassion upon all, according to the multitude of his tender mercies. But to persuade us of the reverse of this glorious truth, namely, that God, our heavenly Father, will change his disposition towards a part of his creatures, and, instead of having mercy upon them, will scorch them with his wrath-drops eternally, would require a kind and degree of evidence, to disbelieve which were as impossible as to discredit the facts of our own existence; and that, while warmed by the sun of day, to regard it as blotted from the canopy above, God is Love.

THE MYSTERY OF GODLINESS;—GOD MANIFEST IN THE FLESH.

NUMBER TWO.

BY REV. MERRITT SANFORD.

We will now advance a step. "*Without controversy, great is the mystery of godliness;* God was manifest in the flesh." How are we to understand this language? If we adopt a common interpretation, we shall not only depart from the Scripture use of the word mystery by so doing, but we shall receive views of God and Christ, which, though they have long ceased to be mysterious, in the right use of that word,—I mean to those who understand the gospel, are and always must be, monstrously absurd,—views which rob Christ of his proper identity, and resolve his nature into the essence of God. My readers know very well how the matter is represented. Jesus Christ, it is said,—he who was born of a woman, and who felt the influence of hunger, thirst, and

pain, was, really and absolutely, the eternal God, the omnicient and omnipotent Jehovah. According to this theory, God was born of Mary the wife of Joseph ! God was wrapped in swaddling bands and cradled in a manger ! God "increased in wisdom and stature, and in favor with God and man," that is, in favor with himself and man ! God wept at the grave of Lazarus and over the fate of Jerusalem ! God felt dependence on and prayed to himself, saying, "Father, glorify thy Son," in other words, glorify thyself ! God was crucified on the cross by the Jews, and laid in Joseph's new tomb ! and then, after the universe had been three days without a God,—for Christ said, after his resurrection, "I have not yet ascended," God raised himself from the dead by the power of himself ! Who can wonder that infidels should reject Christianity, while this has been taught as its corner-stone ? Even the most stupid of its thinking disciples have seen and acknowledged the unreasonableness, if not the absurdity, of the doctrine, and have wished, inwardly at least, that they had a more rational and consistent theory of the Divinity ; but, having been educated in the Trinitarian system, they think it is divine, and that they must believe it, much as it conflicts with their reasoning powers ; and when we ask them to point out its agreement with our rational nature, their language is, "O, it is a mystery,—something which our poor, depraved understandings cannot fathom and explain, and we read, "*great is the mystery of godliness ; God was manifest in the flesh ;*" and here, it is thought, we must leave the matter.

Now, heretical as we may be regarded, we reject this interpretation. We deny that this view of the nature of God, or Christ, has the least support in the primitive Christian system. We will briefly give our reasons.

1. We have seen that the Bible anthorizes no such use of the word mystery. It is always employed by the sacred writers in the sense of *secret*, that is, with respect to truths, or facts, which had been unknown, but which the gospel revealed. Never is the word used in Scripture, unless the passage before us is an exception, to signify or teach unreasonable and unintelligible doctrines. Revelation, it is true, requires us to receive new truths, new discoveries in the mines of divine wisdom, and truths which are too great for the human mind fully to comprehend, but it does not require us to believe doctrines which are not *consistent* with *reason*, which contradict the plain principles of good sense. *If it did*, it would belie the divinity of its origin. God can-

not deny himself. It is impossible for him to require his creatures to believe an absurdity, or to contradict in his word what he has instituted and taught in his works. Is not this a good reason why we should reject the interpretation under consideration? Can there be a greater inconsistency, or even a greater absurdity, than to suppose that "Christ was very and eternal God," that the SON of God was the Father, that the infinite Jehovah was born of a woman, and at last hung upon the cross? Perhaps we shall here be told, that the apparent absurdity vanishes, if we suppose, what is always supposed by the advocates of this theory, that when "God was manifest in the flesh," it was only a human nature, attached to the divinity in Christ, which appeared in the form of humanity. For the benefit of such as are disposed to make this plea, passing over the silence of the Scriptures in regard to two natures in Christ, one human and one divine, and the inference that, on this hypothesis, Trinitarians have no higher hope of salvation than a human atonement, according to their own showing, in spite of their reproaches against Unitarians, I will call attention to another important fact.

2. Need I mention that the Bible always speaks of God and Christ as distinct beings. When Christ spake of the Father, did he mean to be understood as speaking of himself? When he prayed to the Father, did he pray to himself? When he speaks of the Father as having sent him, does he mean that he sent himself? And when the Saviour is called Jesus Christ by the sacred writers, are we to understand them as speaking of God himself? Who will pretend that such deception, or nonsense, was practised by Jesus Christ and his Apostles? There are instances, we allow, in which Christ is called Lord, and two or three in which he is called God; but that must be a very flimsy argument indeed, which rests on this as proof that Christ was absolutely the eternal God. *Lord* is a common word for *Master*, in the teachings of revelation, and Dr. Campbell, Trinitarian though he was, would substitute the word Master for the title Lord, in every instance in which the latter term is applied to Christ in the New Testament. And in those cases in which Christ is called God, the term is evidently applied to him in a secondary or an accommodated, not in an absolute sense. Thus testified the Saviour himself. When his enemies charged him with making himself God, he immediately denied the truth of the charge, and showed them that he *only claimed* to be the *Son* of God, and that the Scrip-

wars, in a firm belief that, through the mercy of its King, we shall both rejoice there together."

In one of her letters she alludes thus to Washington and Lee:

"I was struck with General Washington. You had prepared me to entertain a favorable opinion of him; but I thought the half was not told me. Dignity with ease and complacency, the gentleman and soldier, look agreeably blended in him. Modesty marks every line and feature of his face. Those lines of Dryden instantly occurred to me,—

'Mark his majestic fabric! he's a temple
Sacred by birth, and built by hands divine;
His soul's the deity that lodges there;
Nor is the pile unworthy of the god.'

General Lee looks like a careless hardy veteran, and, by his appearance, brought to my mind his namesake, Charles XII of Sweden. The elegance of his pen far exceeds that of his person."

An amusing anecdote is related of Mrs. Adams' father, Rev. William Smith, in regard to the marriage of his daughters. We are indebted to Parley's Cabinet Library for the anecdote.

"Mary, the eldest daughter of Mr. Smith, was married to Richard Cranch, an English emigrant, and, as it would appear, with the approbation of all parties; for, upon the Sabbath following, he preached to his people from the text, 'And Mary hath chosen that good part, which shall not be taken from her.' But Abigail was not so fortunate; for her match, it would seem, met the disapprobation of some of her father's parishioners, either on account of the profession of Mr. Adams,—that of the law,—which was then an obnoxious one to many people, who deemed it dishonest; or because they did not consider Mr. Adams,—the son of a small farmer,—a sufficiently good match for the daughter of one of the shining lights of the colony. Mr. Smith, having become aware of the feeling which existed, took notice of it in a sermon from the following text: 'For John came neither eating bread nor drinking wine, and ye say, He hath a devil.'"

Christ our Advocate.—"We have an advocate with the Father." 1 John ii, 1. These words are supposed to teach, that Christ pleads the cause of sinners before the Infinite Judge. Campbell says they imply a judge who is to pass sentence, a client who is to be defended, and an advocate who makes the defence. To this interpretation there are several objections. 1. It implies that the Almighty is not of himself disposed to be just and merciful. 2. That Christ has more love and compassion than God. 3. That God can be induced, by the pleadings of Christ, to withhold a portion of the punishment which sinners deserve.

The word rendered advocate is παρακλητος, and is used by no sacred writer except John. Campbell says it does not occur in the Septua-

nibition, of himself, of his character and will, in human nature; in other words, in the man Christ Jesus. In him he gave a perfect and full disclosure of his disposition and purpose to the children of men. That this is the doctrine of this long-perverted portion of the sacred testimony, would have appeared to all, if it had been literally translated. For the word "manifest," we should have had "manifested." This is acknowledged by Dr. Macknight, and by many others of the same school, and it is so put down in the marginal readings of King James's translation. It would then have read, "God was *manifested* in the flesh." A word of explanation may be needed also on the term "godliness." The literal meaning of the word is, god-*like*-ness. When mankind are required to lead "godly lives," they are required to be godlike, that is to say, to imitate God, to imbibe the divine temper of his nature, and to make his character the great pattern of their own. And when the term godliness is used with reference to the manifestation of God in Christ, the meaning is, that Christ is *like* God; in other words, that Christ was the *likeness* of God.

What, then, is the mystery of godliness, which, by being misconceived, has so long been a stone of stumbling and a rock of offence? When will the world learn? It is nothing absurd, nothing irrational, nothing unreasonable. It is a grand, but a simple truth. It is a sublime, but a rational doctrine. It is a discovery, a manifestation, an exhibition, after which man has been seeking in every age, and which, having been made, approves itself to every man's reason and conscience in the sight of God, in proportion as its beauty is seen and its purpose is realized. "*God was manifested in the flesh.*" The unseen and incomprehensible Maker and Governor of the universe revealed himself in a form of humanity. In his great condescension to the wants of his creatures, he gave them a *likeness of himself*, a perfect delineation of his moral character, in a being which "took not on him the nature of angels, but who took on him the seed of Abraham,"—a being which wore the garments of human nature. Though Christ was a distinct being from the Father, and greatly his inferior, he was *like* him; he was his full and perfect image,—an image of his moral nature and perfections; and man can look into his life, and in seeing the elements of his character, behold what is the character of that Almighty Being who laid the foundations of the earth, and garnishes the heavens in the plenitude of his power and wisdom. This is the mystery of God-likeness, which is the *burden of the gospel.* It is the chief glory of Christianity,

SELECT THEOLOGICAL LIBRARY.—Number IX of this cheap and valuable work has been received. It contains Rev. Elhanan Winchester's Reply to Paine's Age of Reason, to which is prefixed a brief but interesting letter to the publishers from Rev. S. C. Loveland, who furnished the copy from which the Reply was published. Gihon, Fairchild & Co. deserve the especial thanks of our denomination for this selection. Br. Loveland thus speaks of the work :

"They go to vindicate Christianity as resting upon the basis of the sacred pages, without calling any aid from sectarian views. The Bible is made by them to speak its own language, and thus to become its own vindicator. While they embrace less philological criticism than Bishop Watson's Apology, addressed to the same Thomas Paine, they abound in a rich fund of plain good sense, most happily adapted to supply the wants of the great mass of a reading community. What seems to enrich every portion of this little book, in which our author was called to contend with the continued revilings of a scoffer, is the clear token of a most kind and conciliatory spirit, that pervades the whole from beginning to end. True, we find occasionally a turn of pleasantry and rebuke that must appear in the light of no small expense to the author of the Age of Reason, in the estimation of an enlightened public. Yet, in no instance, do we perceive an uncalled for and cruel reflection, or a mere biting sarcasm.

"This little book has long been a resident in the family of my library. I now part with it for a similar motive that the house of Bethuel parted with their sister Rebekah. Although I do not claim authority to pronounce upon it an equal prophetic blessing, my best wishes for its prosperity strongly mingle in that oriental hyperbole : 'Be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.' "

JUVENILE LIBRARY, Vol. I.—We are indebted to C. L. Stickney, 140 Fulton St., New York, for a copy of the above work. It is an 18mo. of 254 pages, neatly got up, and filled with stories and poetry, principally from the pen of Mrs. Sawyer, one of our most gifted and accomplished writers. The other contributors are Miss L. M. Barker, Mrs. E. M. Greenwood, Mrs. F. M. Barker, Miss F. J. Crosby, (the Blind Poetess,) and Mr. Stuart. It is a highly interesting work.

DEATH OF REV. WLLIAM H. GRISWOLD.—It becomes our painful duty to announce the death of this faithful and devoted minister. He departed this life at Dudley, Mass., on the 17th ult., and was buried on the 20th. Br. G. was a young man of superior talents and good attainments, and one of the most exemplary preachers in our denomination. His health had been feeble for years, but he had been able to attend to his duties till but a short time previous to his death. His loss will be deeply deplored, not only by his society and ministering brethren, but by our whole denomination.

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GOD IS LOVE.

BY REV. R. STREETER.

OCCUPYING, as we must, common-place ground in this Essay, we promise nothing but to discourse of great truths, in a plain, common way. Some one has said, that "Truth, when unadorned, is adorned the most." If this be true, no one will complain of a want of ornament in the present discussion; and we make no pretensions to originality.

1. The invisible and eternal God, the Great-First-Almighty Cause of all things, is essentially and everlastingly LOVE, and, therefore, can never positively hate a single being whom he has once loved.

Now the amount of this position is not at all variant with saying, God is love,—is immutable,—he is of one mind, and none can turn him,—he is the same yesterday, to-day, and forever. And we would confidently appeal to all, whether it is not perfectly reasonable and safe to assume, that He, who IS LOVE, is unchangeably and everlastingly so? Candor constrains us to believe that there is not an individual reader, who would not be shocked and amazed, were we to assume, or even to intimate, the opposite, namely, that the everlasting God is *changeable*, and, of course, partial, passionate, and unjust. Such an assumption would put all evidence,—all the time-hallowed maxims of philosophy, and the clearest dictates of reason and common sense at absolute defiance.

The affirmative, therefore, in relation to the Divine benevolence and immutability, is unquestionably true. Just so certain is it true that He, who is infinitely WISE to-day, will

the crowning excellence of the religion of the meek but sublime Son of God. It had long been a secret, a thing unknown to the world, although it had been sought after by poets, philosophers, and prophets. In the language of an excellent writer, "the strong tendency of the multitude in all ages and nations to idolatry, can be explained on no other principle. The inhabitants of Greece, there is every reason to believe, worshipped one invisible deity. But the necessity of having something more definite to adore, produced, in a few centuries, the innumerable crowd of gods and goddesses. In like manner, the ancient Persians thought it impious to exhibit the Creator under a human form. Yet even these transferred to the sun the worship which, speculatively, they considered due only to the Supreme Mind. The history of the Jews is a record of a continual struggle between pure Theism, supported by the most terrible sanctions, and the strangely fascinating desire of having some visible and tangible object of adoration. Perhaps none of the secondary causes which Gibbon has assigned for the rapidity with which Christianity spread over the world, while Judaism scarcely once acquired a proselyte, operated more powerfully than this feeling. God, the uncreated, the incomprehensible, the invisible, attracted few worshippers. A philosopher might admire so noble a conception ; but the crowd turned away in disgust from words which presented no image to their minds. It was before Deity, embodied in a human form,—before 'God manifested in the flesh,'—walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the cross, that the prejudices of the synagogue, and the doubts of the academy, and the pride of the portico, and the fasces of the lictor, and the swords of thirty legions were humbled in the dust." Mankind could look into the life and character of Jesus of Nazareth, and behold an embodied manifestation of the mind and will of that Infinite Being, who,

> "Retired behind his own creation, works unseen."

It was enough. Their highest and deepest wants were met and satisfied. While travelling the weary way of all the earth, they could "endure as seeing him who is invisible ;" and when they were reproached by the doubting philosopher or the sneering skeptic with the taunt, "Who hath known the mind of the Lord ?" they could answer, "But we have the mind of Christ."

What more I have to say in illustration of this subject, I can give in no better way than by quoting some of the passages in which it was set forth by the primitive teachers.

"They shall call his name Emmanuel, which being interpreted is, *God with us.*" Matt. i, 23.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. In him was life, and the life was the light of men. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. . . . *No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father,* HE HATH DECLARED HIM." John i, 1, 2, 4, 14, 18.

"Jesus saith unto him, I am the way, the truth, and the life; *no man cometh unto the Father but by me.* If ye had known me, ye should have known my Father also; and from henceforth ye knew him, and have seen him. Phllip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? *he that hath seen me hath seen the Father;* and how sayest thou, then, show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father and the Father in me; or else believe me for the very works, sake." John xiv, 6–11.

"God, who commandeth the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. vi, 6.

"Who is the image of the invisible God." "In him dwelt all the fulness of the Godhead bodily." Col. i, 15; ii, 9.

"God, who at sundry places and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, *who is the brightness of the Father's glory and the express image of his person.*" Heb. i, 1–3.

If the readers of this Journal require an apology for the length of this communication, I trust they will find a sufficient one in the fact, that the subject which I have attempted to illustrate has long been misunderstood, and that a correct knowledge of it lies at the bottom of all just conceptions of the nature of Jesus Christ and of his religion. And what do we learn from the examination? We see that the long-prevalent notion that Jesus Christ was, in reality, the eternal God, has not the least support in a correct interpretation of the language of the sacred record, and as clearly do we see that the Scripture use of the term mystery completely removes the screen, or covering, under which the advocates of this doctrine have so long tried to hide and shield its absurdity. Is not this knowledge worth something? In thousands of cases, Christianity has been rejected as an absurd

irrational system, because its ignorant professors have taught that he who was born in Bethlehem, and who was crucified and laid in Joseph's tomb, was the Almighty ; but when it is seen that Christ was distinct from, and inferior to, the Father, and that he was God's representative, or likeness, in which man may see the character and will of his Maker, the corner-stone of the Christian temple is seen to be laid in wisdom; for the view which it gives of the nature of Christ meets man where he most needs to be met, giving him a likeness of his Maker in a frame of human nature, and bringing down to his senses an infallible image of Infinite Perfection.

Reader, one word with you, in conclusion. Would you become acquainted with your Maker ? Would you know what is the character of that Infinite Mind which built the great Universe ? Would you learn whether he loves you, and whether He will forever be your friend ? Then look unto Jesus. In him you will see God. In his character you will behold the character of the Almighty. And when you see what pure, impartial, and unchanging love was manifested by Him of Nazareth, your soul will have perfect peace in the God of your salvation. Every fear that he will ever injure you, or any of your race, will be driven far from you, and, throwing yourself into his arms, you will say, "*I am thine for time and eternity !*" And would you learn what God requires of you ? Would you know your duty ? Then look unto Jesus. You have it in his life. See how he "went about doing good." See how he ascribed "glory to God in the highest," in all his acts, not less than by his words, and how, at the same time, he manifested "peace on earth, good will toward men." Behold in him a harmonious union of piety and philanthropy, of supreme love to his Father in heaven, and of universal love to his brethren on earth. And his life, so pure, so full of celestial virtue, had a moral, practical purpose. That life is the divine standard of human duty. It is a perfect manifestation of "godliness," —of God's likeness of what man should be,—of what he was made to be. Copy it, and you will find righteousness and peace. Copy it, and you will fulfil the end of your being.

"Hail ! great Immanuel, all divine !
In thee thy Father's glories shine ;
Thou brightest, sweetest, fairest one
That eyes have seen or angels known."

No man of general information, and who has studied theology beyond *the first section of the Westminster Catechism*, ABRIDGED, will admit for a moment that *anger*, &c., when applied to the Deity, in the Bible, means what it does when applied to imperfect, sinful man. We mean no disrespect towards those who lived and spake in the infancy of the world, and of human knowledge and experience, when we say they often used terms and phrases, which, in a riper age and a better philology, should be received with much qualification. Our heavenly Father can no more be angry and hating, positively speaking, than he can be really "weary," "sleepy," "jealous," and the like. (See Isa. i, 14. Ps. xliv, 23. Exo. xx, 5.) All such terms must be explained and understood with reference to the character of the being, or beings, to whom they are applied. Any expressions in the Scripture, which, at first view, seem to imply a change in God, as though he were *loving* at one moment and *angry* the next, should be adopted with such limitation of construction, as to render the meaning compatible with his true and universally admitted character for *immutability*. Strike that sublime attribute from the Divine character, and the brightest *hopes* of mortals, being founded on the precarious designs of God's benevolence, continually subject to the convulsive throes of almighty wrath; our hopes, I say, would be tremulous and tottering, as cities of refuge built on the thin and flaky crusts of some broad ocean of lava, internally restless and unsteady, rolling beneath them in fearful commotion its hidden waves of fire! But, glory to God! his name and his nature are love;—pure, unchangeable, immutable love.

2. It will require but few words to show, that, as an inference from the foregoing, the doctrine of endless, unmerciful torment must be absurd and untrue. The doctrine of endless or unmerciful torment! What is it? Why, it is the eternal opposite of all which we discover of the Divine government on earth. Here, happiness preponderates over all kinds of suffering to such a glorious excess, that the *former* is called the "order," and the *latter* the "exception" of God's theocracy, or government on earth. But, if endless misery be true, there will be a wide and populous realm within the dominion of the King Eternal, where immortal souls will forever fester and writhe in hopeless agony, transpierced with numberless barbed arrows, poisoned and embittered in the very dregs of God's vindictive and everlasting hatred. Yes, it is endless, unutterable torment in an empire

lence of an intolerant religion will naturally lead to intolerant and despotic principles of government. Whence originated Orthodoxy? In the dark ages, when kings reigned and despots swayed the destinies of men; when tyrants waded in blood to empire, and reared their thrones in terror over the awe-stricken and degraded world; when the multitudes cowered and trembled in their chains, writhed in slavery, and crouched in servile despair around the crimsoned thrones of majesty. Such was the birth-place of Orthodoxy. The religion of Jesus was that of reciprocity and good will. It breathed its philanthropic feelings equally to all. But its precepts were too pure for the avarice, ambition, and intolerance of the times. The universal depotism that prevailed, enabled the proud oppressors of the earth soon to engraft all the features of tyranny into the religion of Jesus. They soon effaced the endearing memory of the *paternal* character of God from the minds of Christians. They seated a deity upon a pompous and dazzling throne, surrounded with obsequious angelic votaries, and millions of celestials, who cringed and bowed to the displays of *power*. They covered this august monarchy with darkness and clouds, storms and tempests, power and vindictive wrath, capricious passions and celestial fire. They borrowed all the terrific images of earth and sky, tornadoes, earthquakes, volcanoes, floods, thunders, and electric fires, to enrobe the divinity in all the overwhelming terrors of nature. They paused not here; imagination, guided by the spirit of tyranny, soared from mortal climes, seized the lightnings of its divinity, and, plunging down to deeps unknown, poured out the everlasting vengeance of an almighty tyrant in an ocean of flame. Having thus laid the strong foundation of despotism in the religious impressions of men; having availed themselves of religion to bring the people to bow, with implicit servility, to one great tyrant of all tyrants, they might have given the good to his favor, and the bad to his implacable wrath. But to protect virtue and suppress vice was not the grand object of this divine establishment; besides, it was always seen that the most servile, cringing slaves to this religious despotism, were generally the most corrupt, cruel, and ferocious. The grand object of the master-spirits who swayed public opinion, was to establish themselves in power; to secure their cruelties and oppressions from public scrutiny and condemnation; and accustom the public mind to unconditional and absolute submission. To *this end*, all equity and impartiality were banished from re-

ligion; and practical goodness was held no security from the future vengeance of the divine despot. But some were decreed to heaven, and others to hell, as the *Sovereign* pleased! Then came the *divine* right of kings, and the intercession of priests. If the great *King of kings* sits on a dazzling throne, surrounded with servile millions, why may not a *king of men* sit on a golden throne, surrounded with brilliant pomp and trembling slaves? If the great *King of kings* looks down with the scorn of majesty upon all men as unworthy his notice, totally depraved, and only fit for everlasting tortures, why may not a *king of men* despise their wants, laugh at their miseries, and torture such as suits his caprice? Why may he not elect his favorites, regardless of merit, and reprobate whom he will, because he wills it, to feel the fierceness of his ire? And could the poor *people* complain of this, since it should come from a king, who patterns after the high *precedents* of the *King of kings*?

What is despotism? It is a government which has for its object the wealth, aggrandizement, and power of rulers, and not the good of the governed. Where all laws are for the sole benefit of rulers; and the governed are regarded as having no rights, but subject in all respects to the pleasure, caprice or whims of those that govern. What is Orthodoxy?* It is a system of religious despotism, on which is reared, secured, and chained the political despotism of tyrants. No cruel, marble hearted wretch in power was ever guilty of an act of injustice and tyranny, that had not a more than parallel in the religious creeds of men. They have taught us to receive principles as truth in religion without examination. So in despotism. They have taught us passive and servile submission to supposed decrees of heaven, without an inquiry into their rectitude. So despotism demands an implicit submission to its decrees, whether right or wrong. Despotism has never made the real merit and moral worth of men the ground of its favors; neither has orthodoxy. Despotism has had its dismal dungeons, its galling chains, its torturing wheels, and its slow fires to aggravate and prolong human agony. But what are these to the more lingering and more excruciating tortures of the inquisition of Orthodoxy? Or the still more keen, deep, and unutterable agonies of her endless hell? Indeed, Orthodoxy is a system of boundless, omnipotent despotism, of which all political

* By Orthodoxy, in this article, is meant the partial systems of salvation.

despotism, with all its blood and tears, is only a miniature imitation. What is republicanism? It is equality, liberty, and justice? Its laws are all made for the good of the governed. It rewards virtue for its support, and punishes vice for its suppression; because virtue is essential to happiness, and vice leads to misery. Its requirements, rewards, and penalties have all the same object,—*the highest good of all the governed.*

These principles are so well understood in our country, that they have made important inroads upon the despotic religions of our fathers. Men, accustomed to correct views of government, begin to learn that the attributes of divine government must be predicated in immutable and perfect goodness. Many no longer approach the throne of Omnipotence as cringing slaves to an inexorable tyrant, but as children to a father. They view the divine government as a union of justice, mercy, and love, in the formation of a sublime and glorious paternal character. Hence every Universalist is a Republican, and every Republican should be a Universalist. And hence, too, we have often had convincing proof, that most or all of our great theological doctors have been more or less openly in favor of despotism, and opposed to democratic institutions.

Who, that believes the common people are *totally depraved*, that is, as bad as the devil can be, would be willing that such people should have any hand in legislation? Who that believes these people are to be burned forever for the glory of God, would not wish for men and measures that would promote his glory in the same way on earth? When men govern as Republicans, under a wise, just, and kind Providence, they will feel bound to imitate that Providence, in wise and just laws, designed for general good. But when they govern as despots, by right divine, they are apt to forget the public good in devotion to their own interests. And when they attempt to imitate a passionate, vengeful, and partial deity, their usurpations will be bounded only by their power.

Orthodoxy teaches that the crimes of the saints are no sin in them, and that they ought not to be punished; so despotism has its favorites, not subjected to the impartial retributions of justice. But republicanism never inquires whether a person has been born again, but awards to him the fruit of his doing, whether in a natural or spiritual state. So Universalism teaches that "He that doeth wrong shall receive for the wrong that he hath done, and there is no

respect of persons with God." Despotism is capricious, revengeful, and cruel, involving children in the fault of their parents, and punishing the victims of its hate, without regard to the number or extent of their crimes, with the most unrelenting and barbarous severity. So Orthodoxy pours out its unmeasured wrath upon mankind, and even the whole brute creation, for the sin of Adam! It either exempts offenders from all punishments, by sovereign partiality, or punishes them alike, without distinction and without mercy.

Despotism has no other object in punishment but the indulgence of revenge; so Orthodoxy pursues its victims beyond the grave, and follows on through eternal ages, in implacable ferocity, with no object but the love of misery. Despotism exults in the extent of its cruelties; so Orthodoxy boasts its glory in unending and infinite pain. It feasts on groans and tears; and snuffs with rapture the incense of boundless desolation, and a suffering, weeping, ruined universe. Despotism imposes passive submission to its mandates, and inhibits free inquiry, and the open investigation of its claims and principles; so Orthodoxy forbids investigation, disclaims reason, and shrouds its cruel pretensions in the awful terrors of power exerted only for destruction.

But Republicanism punishes only for prevention or reformation; cherishes free inquiry; encourages intellectual enterprize; extends its fostering and protecting care impartially to all the good; makes justice but the minister of public philanthropy; submits its acts to public scrutiny; and exerts all its energies for the best interests and greatest good of all. So it is with Universalism. This doctrine is the consistent religion of Republicans. Both are based on the immutable principles of eternal rectitude; and both lead to liberty, equality, universal peace, public prosperity, and the true glory of man. Despotism and Orthodoxy also are twin sisters, born in darkness, nursed upon human gore, reared by the care of tyrants and oppressors, educated in fields of blood and fire, and clothed in wrath darker than the portending storm. They have lived in fraternal alliance, polluted earth with their kindred breath, and poured the smoke of their sacrifices, with the sighs of suffering generations upon the skies. They must be twins in death. Light is bursting forth upon man. He rises from his slumbers, and his shackles fall! The *fiat* of omnipotent truth has decreed their doom. Men and angels will rejoice, and the beatified millions of all the good will chant a joyous requiem over their grave.

THE BIBLE.

NUMBER FOUR.

BY REV. T. J. SAWYER.

How can we so qualify ourselves as to be able to read the Holy Scriptures with pleasure and profit; or, in other words, so that we can understand them and appreciate their beauties? That this attainment is very desirable for every Christian, and, indeed, for every man, will not be questioned by any believer in their divine inspiration; and yet how few ever actually make it; and of all the readers of the Bible, how large a portion read it as a kind of religious duty, or as a solemn task, than as either a pleasure or an intelligible means of moral and religious culture? Having before shown that, as the Bible is addressed to us as intellectual and moral beings, it must of necessity originally have been, and still be intelligible, my readers will now indulge me while I point out some considerations that deserve regard, and, if duly attended to, may lead to a more pleasing and profitable study of the Divine Oracles.

1. The first direction I shall venture to give for this purpose is, that the Scriptures be read with an honest heart, with an earnest desire to understand them truly and thoroughly. Let all prejudice be cast aside, and partialities and mere party ends and purposes; and let the question always be, What does this chapter or this passage mean? It is the true meaning and import of the Bible that we need to know, and which, above all things else, it should be our aim to learn. Our mistakes and errors, our misconceptions and false results, we ought to remember, cannot change the truth of Revelation, nor alter, in fact, a single representation of the sacred record. What is written, is written. Here it is, just what it is, neither more nor less, nor can any misapprehensions on our part, nor any perversions, however made, affect in the slightest degree what God has here said and taught.

Nothing can contribute more effectually or more naturally to a just apprehension of the scripture teachings, than this *honest* desire to know its truths. This is the straight and *narrow* way, if so I may speak, through which alone we *must* seek a knowledge of God's word. It is the only way,

because without such an honest desire at bottom, we shall never take the pains necessary to acquire a knowledge of those divine lessons which lie before us in the sacred volume. We may, indeed, continue to read the Bible, but we shall be incited to its study by no high aim, and shall therefore read it with the same indifference as the school-boy feels when driven to his lesson by the rod.

The importance of this direction may be urged with the greater emphasis, on account of our well known and acknowledged liability to fall under the influence of prejudices and prepossessions, which are apt to warp our judgments and close our eyes to the truth. Besides, it deserves the consideration of all minds, that most religious sects have managed, under the plea of maintaining the simplicity and purity of the faith, to foist in between the Christian and his Bible a creed or confession of faith, which must be regarded as the most successful device that any mortal could have introduced for the purpose of making God's word a secondary authority. If you look at any object through a glass of different colors, you will observe that the object takes its hue from the medium through which it is viewed. The various creeds of human origin serve the purpose of these differently colored glasses. Hence the Bible is Catholic, or Episcopalian, Presbyterian, Baptist, or Methodist, according as it is read through their respective creeds. It is more difficult than most persons are aware, to free the mind wholly from these prejudices. They stand connected with our whole education, our intellectual and moral culture. They were received, oftentimes, amongst our earliest impressions, and have grown with our growth and strengthened with our strength. But not to dwell on this consideration, I will pass

2. To observe, in the second place, that to read the Bible with pleasure and profit, we must read it under the constant exercise of our intellectual and moral faculties, our reason and conscience. The senseless idea that Revelation is somehow opposed to, or inconsistent with, the dictates of reason, and that to employ one we must reject the other, has been practically maintained long enough, and should henceforth be scouted by every intelligent person. Reason is as much a gift of God, and a gift for which we should be as truly grateful, as Revelation itself. Indeed, it constitutes the indispensable pre-requisite to our receiving a revelation; for without reason the Bible would be as useless to MAN as to the beasts of the field, or the fowls of the air. Nor is there any volume in the world that demands or justifies a

more constant and vigorous exercise of our highest powers than the Holy Scriptures. It is no volume to slumber and dream over; it requires attention; and to be most highly profited, the reader of the Divine Oracles must have his faculties awake and keenly alive to every thought that is suggested by the word of God.

A trifling acquaintance with the history of religious opinions in Christendom, will furnish the most abundant, and, at the same time, the most deplorable results of a disregard of this fundamental rule. The strangest doctrines have grown up, founded on the professed authority of the Bible, and sometimes, indeed, upon its most explicit declarations. Take one instance. The Catholic doctrine of the *real presence*, as it is called, in the Eucharist, is well known. This startling doctrine, rather this absurdity, is professedly based on a plain and express declaration of the Saviour himself! When he gave the bread and the cup to his disciples, in his last supper, he said, *This is my body,—this is my blood.* Were words ever more explicit? asks the Catholics. They speak directly to the point, and express as plainly as language can express any thing, just what we believe and teach. This consecrated bread is, therefore, the very body of Christ, and this cup, is it not filled with his blood? Hence the faithful actually participate in his very body and blood, when they eat and drink in the Lord's supper!

Now that the mere words of Christ,—if they could be dissevered from every thing that we know from all the teachings of common experience and observation,—do actually express what the Catholic believes cannot be denied; but a single grain of common sense, a moment's exercise of reason, must forbid forever such an interpretation. These words cannot be taken literally; they must be understood with such limitations as reason and common sense prescribe. Did Christ, indeed, when he instituted this solemn rite, hold his own body in his own hand, as he sat with the twelve; did he break it with his own fingers, and did his disciples really eat it before his own eyes? All this, and much more of the same kind, must have been truly done, or the whole interpretation here contended for must be given up as the sheerest absurdity. But this is not all: we must deny the testimony of all our senses, we must bid defiance to the dictates of reason itself, before we can adopt so wild a fancy.

Suppose we introduce the same method of *literalizing* in relation to other matters: God would be a *rock*, a *high tower*, a *shepherd*, &c., &c., and Jesus Christ would be at

What more I have to say in illustration of this subject, I can give in no better way than by quoting some of the passages in which it was set forth by the primitive teachers.

"They shall call his name Emmanuel, which being interpreted is, *God with us.*" Matt. i, 23.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. In him was life, and the life was the light of men. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. . . . *No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father*, HE HATH DECLARED HIM." John i, 1, 2, 4, 14, 18.

"Jesus saith unto him, I am the way, the truth, and the life; *no man cometh unto the Father but by me.* If ye had known me, ye should have known my Father also; and from henceforth ye knew him, and have seen him. Phllip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? *he that hath seen me hath seen the Father;* and how sayest thou, then, show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father and the Father in me; or else believe me for the very works, sake." John xiv, 6–11.

"God, who commandeth the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. vi, 6.

"Who is the image of the invisible God." "In him dwelt all the fulness of the Godhead bodily." Col. i, 15; ii, 9.

"God, who at sundry places and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, *who is the brightness of the Father's glory and the express image of his person.*" Heb. i, 1–3.

If the readers of this Journal require an apology for the length of this communication, I trust they will find a sufficient one in the fact, that the subject which I have attempted to illustrate has long been misunderstood, and that a correct knowledge of it lies at the bottom of all just conceptions of the nature of Jesus Christ and of his religion. And what do we learn from the examination? We see that the long-prevalent notion that Jesus Christ was, in reality, the eternal God, has not the least support in a correct interpretation of the language of the sacred record, and as clearly do we see that the Scripture use of the term mystery completely removes the screen, or covering, under which the advocates of this doctrine have so long tried to hide and shield its absurdity. Is not this knowledge worth something? In thousands of cases, Christianity has been rejected as an absurd

every day, it could not affect the demonstrable fact of the contrary; and hence they could not be believed. In that case they would oppose nature, which, as I have before said, is older than revelation. But the Bible teaches nothing of this kind. It speaks of the earth and the heavenly bodies in accordance with the appearance of things, and as men always then, and do now generally speak. It was designed to teach nothing on the subject. The same may be said of other things. The geologists may oppose and deny the interpretation which the Bible has received, with reference to the time and process of creation, but we must determine that the Bible has been justly interpreted before geology can affect the veracity of Scripture. It may be well doubted whether it was the design of Moses to give an accurate and scientific cosmogony. The great moral truth which we need especially to know, and which, I think, the first chapter of Genesis was intended to give, is that God created the heavens and the earth and all things, and is at once their Preserver and Governor.

As a general thing, it is but just to observe, the interpretation of Scripture must be always affected by the progress of scientific truth. To suppose that its meaning has been fully exhausted by the ancient fathers, or by modern divines, is unreasonable and absurd. Ever, therefore, may we pray, as did the Psalmist of old, "Open thou mine eyes, that I may behold wondrous things out of thy law." Ever should we employ our best powers of heart and mind to understand and appreciate its living truth.

OUR COUNTRY, AND OUR DUTY.

EXTRACT FROM A FAST DAY DISCOURSE.

BY REV. J. G. ADAMS.

We need, above all other people on the earth, a true sense of our blessings and responsibilities. These should be in frequent remembrance. If they are not, then forgetfulness, indifference, disobedience, practical atheism and corruption may come upon us. If we would be healthfully free

and invincibly strong as a nation, then must we know, and under such knowledge must we act,—that "the wise" alone can "inherit glory,"—that they only who revere and practise the commands of God, can be "as Mount Zion that cannot be moved, but abideth forever." We should, then, often refresh our memories with lessons of truth and duty, that as friends of our country, as patriots and Christians, we may the better appreciate our rights, correct our abuses, apply our advantages, and discharge our obligations.

The history of other nations assures us, that, if our country, through the virtue of the truest wisdom, is to inherit prosperity and glory, the influence of Christianity must be its strength and life. This has given, this now gives to other nations all the real exaltation which they possess. Greater, —higher than all other nations may we, with our Christian advantages, become. But our Christianity must be that of individuals. It must operate from mind to mind, from heart to heart. Each one must contribute his individual share in the sublime and holy work of moral emancipation and perfection.

We are, it is true, divided into sects in our great Christian household. But this is far better than to be without Christianity. In all these sects, the good and the true-hearted are found ; and such know their duty as Christians to their country. They know the cardinal virtues which should dwell in and govern her ;—and it is their work to see that these virtues are secured. Sectarians, or not, we should not forget our individual influence. This is great indeed ; and if we ever love our country, we shall be careful of our example, knowing that this ever goes to make up its actual and permanent life.

Here, then, are our Christian institutions,—the Sabbath,—the Christian ministry,—the Sabbath school,—and all that pertains to public religious instruction. Without these advantages, we are cast back into moral "chaos and cold night again." With them, we are made a "peculiar people, whose God is the Lord." It is for us to say how these shall be prized,—how they shall be sustained. Here, thank God, we have no church and state union ; here our church is without a bishop,—save the Shepherd and Bishop of souls, who is the head of every man. We have the largest liberty in our religious enjoyments. We should have most of that other inward liberty wherewith Christ maketh free. And in order to this, the great means of religious instruction need encouragement, support, true devotion, and continued

faith in their efficacy and power. Tell me not of the patriotism of that man who has little or no regard for the influences of Christianity. His words of patriotism are no better than "sounding brass." He belies his very pretension. He would have his country live without the very essentials of vitality. What would be the fate of the human physical system, without nourishment and pure air? It would sicken and die. And so would a nation without the moral essentials of its existence. It must have a pure moral atmosphere, —it must have that healthful nourishment which spings from justice, truth, and love.

In speaking thus, we cannot keep out of sight the influence, for good or for evil, to be exerted by those who are regarded as the political leaders,—the great,—the chief civilians of our land. That we have those here who have vast intellectual endowments, is not to be questioned. In this respect, no country on the earth, perhaps, can excel us. That we may continue to have such intellectual power, is not doubted. But, then, it becomes us all to ask, how this power is to be wielded. What are our great men in the halls of legislation, or in the chairs of state, if their greatness is *political* only,—if they depend mainly on political action for the success of the government under which we live,—if, when they talk of morality and religion, it is mere formality, going no deeper than the words spoken,—if every measure professed for our country's good, must be weighed in the balance of political party justice, before it can receive a decisive YEA or NAY? I ask not these questions because I think that our leading politicians are, most of them, such men,—but because I have no doubt that some of them are,—and because it is not *impossible* that the number of such may increase. But *what* are *such* great men? They are to the state, what an evil monarch, in one of our noted tragedies, is made to pronounce himself,—"but half made up!"

It is not unfrequently the case, that the spiritual guides of our day, who, in their humble and earnest walks among men, see and speak the *whole* truth, in reference to the moral evils which beset us, when they call loudly on our politicians to seek, as far as practicable, to reform these evils,—are answered back that it is much easier to talk of reform in the pulpit and vestry-room, and to send it forth in sermon or essay from the minister's closet, than to encounter it politically, and apply the actual remedy. There is, doubtless, *some* truth here. But it is also equally true, that there is *just* as much deficiency the other way. It is often the case

that the politician needs the moral principle and the moral courage of that reformer in his closet, his vestry, pulpit, or prayer-meeting. Now let us have the two characters in one individual,—let us have our great men something greater than mere politicians ;—let us have them men of moral power, fidelity, and indomitable courage ; men who, despite of all political-party considerations, will stand up and speak in trumpet tones the truth, the whole truth, in its directness and majesty,—and then, come evil or good report, ACT in its behalf! Such greatness, such wisdom as this, will give us an inheritance of glory, which shall never wax old nor fade away while our country has a place and a name among the nations.

But who place our great intellectual men in their high stations ? The people. And who are to blame if these men are not morally great and faithful ? The people. And what, then, are the people to do but to become themselves leavened with the leaven of righteousness ? It must be thus. If we are to have our leading politicians something else than giant partizans, striving for preferment and place, for honor and power, rather than for everlasting truth, then must we have the multitude rightly instructed and moved. Let truth and justice dwell with them ; let the spirit of love be shed abroad in their hearts ; let that expansive benevolence rule their consciences, which our very republican government professes, at least, to respect and honor ; and we shall soon see our law makers and rulers not only the profoundest in intellect, but the holiest in heart and life. What a call does this make on our consciences, that we, each one of us, contribute our share to the moral elevation of this people !

I would not forbode evil of our country, for I have great faith in its advancement and prosperity. Yet we may as well keep our eyes on the obvious evils which afflict us. Our country is extensive. Of territory, we have at present enough,—amply enough. God knows,—and, it seems to me, that all discerning men might see, that we need no more now, until we have begun to apply the vast and wonderful, physical, intellectual, and moral resources of that already possessed. It seems to me irrational for us to be stretching out our hands for a greater territorial possession, while our system hath in it the seeds of disease. Let these first be eradicated, and the great body made sound and strong, before we ask what other neighboring state shall be ours. It is as good a maxim for nations as for individuals, not to

have more business on hand than they can profitably and honorably attend to.

We have evils,—deadly evils among us. These we must look to and remedy; and folly is it for any of us to shut our eyes against them. We need a far stronger Christian "home mission" than we have ever instituted or put into operation; a mission in which all Christian sects, all real philanthropists, can be engaged. We need far less of reckless speculation and love of sordid gain, and much more of sterling honesty. We need yet more sympathy for the laborer and for the poor, and a great reduction of our pauper taxes, by preventing pauperism. We need redoubled exertions against the blight of intemperance. We must and shall yet have rational, continual, general discussion of domestic slavery, and an end to this mother of abominations in our reputed free land. And we ought to thank God that the signs of the times are so much more favorable here than they have been in the past,—that this great question is coming home, and knocking so loudly at the door of every man's heart, —and that every man must hear it, and answer it to his conscience, his country, and his God! In short, we need a virtue that shall enable us to look every evil in the face, without fearing that a worse one will come upon us for attempting to consider and remove it. We need renewed and increasing efforts for the education of the youth of the present and coming generations. Then we need among our Christians a regeneration,—a crucifixion, death, and everlasting burial of bigotry, intolerance, and sectarianism,—and a springing up into everlasting life of that love, which rejoiceth not in iniquity, but in the truth,—that beareth, believeth, hopeth, and endureth all things, and that never faileth. In this love we may,—we shall,—we must prosper. God's word,—past experience,—present indications all declare it. The wise shall inherit glory! Nations and people who fear, and trust, and serve the Father in heaven, shall make the world a garden of grace, and man an angel of salvation!

"Blessed be God for this sublime ideal
Which would transform this earth to paradise!
Blessed are they who strive to make it real
In thought, and life, in toil, and sacrifice!

Man is God's image and God's temple glorious;
With joy his upward tendencies we hail;
For God hath said that love shall be victorious,—
And truth is mighty and will yet prevail!"

"HUMAN NATURE."

BY REV. E. H. CHAPIN.

A SMALL work, bearing the above title, published in London, has just been received. It contains, besides an Introductory Essay, a philosophical exposition of the divine institution of reward and punishment, which obtains in the physical, intellectual, and moral constitutions of men, and a series of ethical observations, written during the perusal of the Rev. J. Martineau's work, entitled "Endeavors after the Christian Life."

This work has some excellent thoughts. Its notion of *Being* seems not unreasonable. What the author means by this will be seen by the following:—

"My wish, before proceeding further in this inquiry, will be to induce a strong, vivid, and livingly conscious conception of the infinite, the incalculable value of life; comprehending as it does our *entire being*, in its most significant and extended sense. 'What is a man profited if he shall gain the whole world, and lose his own soul?' 'The life is more than meat, and the body is more than raiment.' Indeed, life is of such immense, unspeakable value, that it is vain and ineffectual to attempt conveying, by mere words, any adequate idea of the supreme and infinite superiority of BEING, superfluous to every other consideration or acquisition, of which the soul is capable. It alone imparteth value to all surrounding things; and were it extinguished, all the importance, beauty, and worth of this universe as relating to man, would necessarily exist no more."—pp. 26, 27.

Again, he says, speaking of the value of life,—

"Then the very *smallest degree of development, the very slightest increase of the capabilities or faculties constituting* BEING, *must necessarily be the thing most worthy our highest aspirations, and the greatest conceivable reward that could be bestowed for just action*, or obedience to the divine laws as imprinted in our nature. Or, again, take another and perhaps more correct view of the subject. God is infinite in power, wisdom, and goodness,—consequently perfect in happiness,—for these attributes in perfection are the generators of perfect happiness; therefore the greatest conceivable reward, or heaven, which man is capable of realizing, will consist in a progress and assimilation of himself to the fulness and perfection of God. Now, if this be correct, then the very slightest cessation of development or progression, the smallest possible decrease of those capabilities or faculties constituting BEING, must necessarily be the thing demanding our most serious and earnest deprecation, and the greatest conceivable punishment, or hell, that Deity could inflict, or the soul of man endure, for unjust action or disobedience

to the divine laws as imprinted in our nature. Or, in other words, if God be infinite in power, wisdom, and goodness, and, consequently, perfect in happiness, the greatest absolute suffering of which man is capable, will consist in a gradual extinction of those faculties and attributes, which, in their fulness of perfection, distinguish, and pre-eminently constitute, the character of the Creator: in a deadly decession, or dying from God."—pp. 28, 29.

The same thought is thus beautifully expressed :—

"God's court of eternal justice is never prorogued. His judgments are not postponed. With him there can be no past or future, but all is concentrated into an everlasting Now. He never delays his benefits or penalties; but rewards or punishes every act of obedience or transgression, in the very moment of its performance. Moreover, in every sentence there is no departure from impartiality; but reward or punishment, accession or decession of Being is infallibly determined in exact proportion to the deserts, be they good or evil. The balance of God is always suspended, and without possibility of error. His calcule transcends our most skilful arithmetic."—p. 32.

On the extent of human agency our author speaks as follows :

"So soon as man shall discern that his destiny is in his own hands, and that God has endued him with the capability of becoming the author of his own happiness or misery, according to the nature of his deeds, he will need no outward law, no threat or fear of future punishment, to urge him in the pursuit of a life of truth, beneficence, and love."—p. 67.

This is an assertion of such magnitude that it ought to be thoroughly scrutinized. It seems to me an extreme doctrine of free agency. We may be permitted merely to ask, who placed the destiny of man into his own hands? *Has* man the control of all the circumstances that affect his destiny?

While the author very clearly shows that sin is its own punishment, there are some things not so satisfactory in his work. In the first place, he assumes, that, by long use, we can become so accustomed to physical pain as not to feel it. This is very doubtful, at least, he should have furnished us with *facts* to that effect. So is it in regard to that with which he makes this gradual insensibility to physical pain analogous. It is very doubtful if conscience ever becomes wholly *dead*. The process which would produce gradual insensibility to physical pain, according to this author, would be more likely to produce *destruction* of the part thus exposed. But in the case selected as analogous, he does not seem to contend for actual *extinction* of conscience, but for its *death*. It should be remembered, moreover, that a perfect analogy between physical and spiritual elements may be doubtful, be-

cause one is temporal and limited, the other immaterial, immortal, unlimited. But another objection lies against the author, inasmuch as he seems to assign no place to *repentance*, but so far as can be perceived, makes some cases *hopeless*. It is to be regretted that he has not spoken more fully upon this point, and indicated his ideas of recovery or restoration, —whether he thinks this possible in *any* case, or in *all* cases, and *how* it is to be accomplished, if possible. If only in some cases possible, why not in all ?

EDITORS' TABLE.

Baptism for the Dead.—"Else what shall they do, which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" 1 Cor. xv, 29. This has been pronounced by Dr. Clarke the most difficult text in the New Testament. That it is, is apparent from the various interpretations that have been given it. Calmet mentions twenty-four. I do not design to trouble the reader with a statement of them ; for though they might amuse him, but few of them would afford him any instruction. The word rendered *baptized* is used in different senses, sometimes to denote immersion, or sprinkling, sometimes grievous afflictions, and persecutions even unto death. See Matt. iii, 6 ; Mark i, 8 ; Luke iii, 16 ; Acts xxii, 15, where it denotes water baptism. See also Matt. xx, 22, 23 ; Mark x, 38, 39 ; Luke xii, 50, where it denotes the trials and sufferings of Jesus and his apostles. In which of these senses is the word employed in the text under consideration? For several reasons I believe it is the latter.

1. In the succeeding verse, (30), he refers to the hazards run, in becoming Christians. "Why," he asks, "stand we in jeopardy every hour?" This shows that he has reference to the trials, and persecutions, and sufferings endured by the Christians, on account of their belief concerning the dead. Some had suffered martyrdom for their faith ; others had endured evils worse than death ; and thus had been fulfilled in them the words of Christ,—"Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized."

2. He uses the word *die* figuratively in the second verse (31) from the one on which I am commenting. "I protest from your rejoicing which I have in Christ Jesus our Lord, I die daily," that is, I am daily

exposed to the danger of being put to death for my faith. Now, if he could use the word *die* figuratively, why not the word rendered *baptize*!

3. For the dead, or on account of his teachings and faith concerning the dead, he had fought with wild beasts at Ephesus, after the manner of the Ephesians; to this great degradation and danger he had been compelled to submit, or deny his faith. Now, why should he have coupled this with baptism for the dead, if the latter did not refer to the sufferings of believers?

4. Baptism for the dead, or *on account* of the dead, (for ὑπὲρ may be so rendered,) cannot be explained to mean water baptism without doing violence to the object of the apostle's argument. He was laboring to prove that all men would be raised from the dead because Christ was raised. Hear his reasoning. "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 16–21. That is, if there is to be no resurrection of the dead, then those who have suffered martyrdom on account of Christ are perished; why, therefore, should they have thus suffered? what motive could they have had to endure the baptism with which Christ was baptized? Hence, to be baptized on account of the dead, was to endure all the trials and persecutions consequent upon believing that Jesus was a divine teacher, and that all would be made alive in him.

For these reasons, it appears evident that baptism for the dead was a figurative baptism,—it was suffering, as Jesus had, for the cause of truth. This view of the text has the sanction of Pearce, who says:

"I think that the most probable meaning of the phrase is to be fetched from Matt. xx, 22; Luke xii, 50; and Mark x, 38, in all which places βαπτίζεσθαι signifies *to die a violent death by the hands of persecutors;* it seems to have been a metaphor, taken from the custom of those days in baptizing; for the person baptized went down under the water, and was, as it were, buried under it; hence St. Paul says, in Rom. vi, 4, and Col. ii, 12, that *they were buried with Christ by baptism.* So that this custom probably gave occasion to our Saviour to express his being to suffer death by the hands of the Jews, in the phrase of a *baptism that he was to be baptized with.* And St. Paul seems to have taken up the same phrase, with a little variation, but still with the same meaning; in this view of the matter, οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν may signify literally, *who are baptized with regard to the dead*, that is, such as have been put to death for their belief in Christ.

If we thus understand the words as spoken of persons then dead, what St. Paul says in the next verse, will correspond to them the better :— *Why also do we run hazards every hour ?* that is, what will become of those who have suffered death for Christ's sake ? and why do we, who are alive, run the hazard of our lives every hour ? The chief reason which Calmet assigns against this sense of βαπτιζόμενοι, is that it is a metaphorical sense ; but does not St. Paul use the same word in as metaphorical sense in chapter x, ii, where he speaks of the Jews being *baptized into Moses in the cloud ?* Johan. Albertus in his Observat. Philolog. on the New Testament, and Hombergh, in his Parega Sacra, have declared for the sense which I have given to the words." *Com. in loc.*

Macknight has given the following paraphrase of the text, and the three verses succeeding it :—

"I told you, verse 22, that by Christ all shall be made alive ; and verses 25, 26, that he must reign till death, the last enemy, is destroyed by the resurrection, otherwise, what shall they do to repair their loss, who are immersed in sufferings for testifying the resurrection of the dead, if the dead rise not at all ? And what inducement can they have to suffer death for believing the resurrection of the dead ? And if the resurrection of the dead is a falsehood, why do we apostles also expose ourselves to death every hour by preaching it ? By the boasting concerning you, which I have on account of your faith in Christ Jesus our Lord, I am in danger of death daily, for preaching the resurrection of the dead. If, after the manner of men, I have fought with wild beasts at Ephesus for preaching the resurrection, what is the advantage of that combat to me, if the dead rise not ? It had been better to have followed the maxim of the wicked, let us enjoy every pleasure, for we are soon to die, and after death there is nothing." *Com in loc.*

In a note, Macknight has the following just remarks :—

"Baptized for the resurrection of the dead. That the meaning of this passage may be attained, let it be observed, first, that as the phrase, verse 18, 'fallen asleep for Christ,' evidently signifies 'fallen asleep for believing and testifying that Jesus is Christ the Son of God,' so here, 'baptized for the dead' may signify 'baptized for believing and testifying the resurrection of the dead.' Next, as our Lord termed the sufferings he was to undergo at Jerusalem, 'a baptism with which he was to be baptized,' Luke xii, 50, and declared that James and John should be baptized with the baptism he was to be baptized with,' Matt. xx, 23, that is, should undergo like sufferings with him, ending in death ; in representing the sufferings which the first Christians endured under the idea of a baptism, the apostle adopted his Master's phraseology, and reasoned strongly, when he asked the Corinthians, 'What shall they do who are baptized for believing and testifying the resurrection of the dead, if the dead rise not at all ?' "

Eleventh Annual Report of the Seaman's Aid Society. —The Seaman's Aid Society, as may be inferred by its name, is designed for the benefit of disabled seamen, and their families. Its plan

of rendering aid we think far preferable to that of any other charitable society in Boston. Instead of giving to the poor, except to those who are sick, it provides them with employment, and pays an adequate compensation for all the service rendered. This we consider much the best way of aiding the poor. A great proportion of the poverty among us, is caused by the inability of the poor to obtain work at a rate which will afford them subsistence. Many of this class are willing to work, and do work much beyond their strength. But their labor does not support them. This is more particularly the case with regard to females. There are hundreds of them in Boston who would never ask charity, if they were adequately paid for the labor they perform. But they are not. They are subjected to a cruel system of oppression. What is termed *slop work*, which is the principal employment of poor women who live by their needles, is done for almost nothing. This state of things should not be. The friends of humanity should not suffer woman to be thus wronged. There is a remedy. Instead of giving to those able to work, provide them with employment, and pay them for what they do. If half the money given by the humane, were expended in this way, a better provision would be made for the poor than is now made. Let there be clothing stores, and different kinds of workshops established, and the public would support them. The store of the Seaman's Aid Society succeeds, and why may not others, established on the same plan, succeed also?

There is another consideration worthy of notice. Giving to the poor has in some respects an injurious influence. It destroys their ambition, and that commendable pride which does so much towards stimulating to action. It makes them say, "We have had charity,—we can never be anything,—we are forever disgraced." In some, it cherishes indolence, and makes them relax their exertions, and look to others to clothe and feed them. We do not say it is always so, but in many cases. It is infinitely better, then, to assist the poor to help themselves, than to directly provide for their wants.

For these reasons, we sincerely wish that a new system of extending relief to the poor could be adopted. The Seaman's Aid Society is a correct model after which it would be well to copy. But to effect the change, there must be a concert of action. We wish there could be a convention of all the friends of the poor called, and measures forthwith adopted.

The operations of the Seaman's Aid Society have been quite extensive during the past year. The treasurer has received and paid out over $13,000.

AMERICAN LITERATURE,—THE CARLYLE IMITATORS.—We have been highly gratified with some strictures, in the last "North American Review," upon the imitators of Carlyle among American writers. They are contained in the review of Lowell's Poems, a paper written with great candor and ability. The writer considers American literature, in many respects, as under very unfortunate influences. One of these influences is thus described:

"We all remember when Mr. Carlyle's whimsical peculiarities made their first appearance, and the effect they had at once upon the servile tribe. Mr. Carlyle is a man of genius, learning, and humane tendencies; his brilliant thoughts often break through the ragged clouds of his most absurd phraseology, and make us grieve, that an author capable of writing so well should write so execrably; should spoil the effect of his fine powers by the paltry folly of imitating so bad a model as Jean Paul Richter; an 'original' writer who kept a commonplace-book of odd expressions and far-fetched figures, which he embroidered on the ground of his natural style. The study of German became an epidemic about the time that Carlyle broke out; the two disorders aggravated each other, and ran through all the stages incident to literary affectation, until they assumed their worst form and common sense breathed its last, as the 'Orphic Sayings' came,—those most unmeaning and witless effusions,—we cannot say of the brain, for the smallest modicum of brains would have rendered their appearance an impossibility,—but of mere intellectual inanity. Thus Carlyle rejected his own early and manly English style, to imitate in English a bad German model. The American Carlyle tribe imagined they were doing a wise and brilliant thing, by imitating the second-hand absurdities of an imitator, mistaking these borrowed follies for great originalities, and forgetting that affectation is the deadliest poison to the growth of sound literature."—pp. 284, 285.

From the specimens of Carlylism found in many writers, we should judge that they had filled their commonplace books from the "odd expressions and far-fetched figures" of Carlyle, an author whom no man can read till he has mastered the strange and unnatural dialect which their prototype has adopted from the German. The transcendentalists of our country have been the greatest sinners in corrupting our literature. Erroneous as we regard their system of faith, we doubt whether they have done so much injury to the cause of religion, as they have done to American literature. An intelligent clergymen once remarked to the author of a work on transcendentalism, and written in the true transcendental style, that he was unable to understand it. The conceited author replied, *that he could not be expected to find brains for his readers.* The remark was just, for no one would expect such a writer to have the least modicum of brains to spare.

POEMS BY MARY ANN H. DODD. Hartford: Case, Tiffany, and Burnham. 1 vol. 12mo. pp. 184.

This is a pretty volume, from the pen of a lady who has long been favorably known among us as the author of many lively and graceful prose sketches, as well as the poems now presented to the public. The volume must, we should suppose, be acceptable to all readers; presenting as it does every variety of style and sentiment; songs of affection, hymns, gay strains, and mournful wailings for the departed, breathing yet a spirit of hope and of that faith which triumphs over all things, even death. They are all, with one or two exeeptions, short, and were evidently thrown off while the heart was gushing with the feelings they express, whether of joy or sorrow. Some of the elegiac stanzas are full of touching beauty, and blessed must have been their mission to the sorrowing and bereaved. There is a "sermon of eloquent warning" in the poem on page 213, "Are we slumbering now?" some beautiful verses, entitled "Brighter Years," and a most amusing article, "The Days of Chivalry," full of light and pleasant humor. But we had no intention of enumerating the contents, or of selecting the beauties of the work; we are accounted but a sorry judge in these matters, but this we will say to our friends,—purchase the volume and we will ensure you several hours of pleasant reading. It may be found at the store of A. Tompkins, No. 38 Cornhill.

CAPITAL PUNISHMENT.—Our thanks our due to Mr. Briggs, No. 403 Washington Street, for a copy of Br. Spear's work on Capital Punishment. We were surprised, on turning to the title-page, to find that the sixth edition had been issued. This is, no doubt, the best work extant on the subject. It is written with care, and contains a vast fund of facts and arguments, which prove, beyond a reasonable doubt, that punishment by death can be abolished with perfect safety. The Orthodox, however, seem determined that such a reform shall not be effected, and they resist most strenuously all efforts for its accomplishment. But their cry for blood will not long be heeded; the gallows will be abolished. As friends of humanity, they should say, *Let the experiment be made, and if not successful, we can return again to this sanguinary custom.*

The book is bound with unusual neatness, like all the books coming from the bindery of Mr. Briggs.

THE

UNIVERSALIST MISCELLANY.

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A WORD TO THE INQUIRING.

BY REV. T. B. THAYER.

THE following two positions will be admitted without question, it is believed, by all Christians.

1st. If the doctrine of endless punishment be, as affirmed by its believers, absolutely and indispensably necessary to the preservation of virtue, and to perfect obedience to the laws of God,—if this be the salutary and saving influence of the doctrine, then it constitutes one of the strongest possible reasons for its being revealed to man at the very earliest period of the world's history.

2d. If endless punishment be true, it is terribly true to all those who are in danger; and if true, *all mankind* are in danger,—wherein is found another powerful reason why it should have been made known, in the clearest manner, on the very morning of creation! *In the clearest manner*,—it should not have been left in doubt or obscurity, by the use of indefinite terms; but it should have been proclaimed in language which no man *could* misunderstand, if he would. Rather than that there should be even the *possibility* of a mistake in a matter of such vast and fearful moment to the undying soul, it should have been written all over the heavens in letters of fire and flame!

Let us, then, proceed to an examination of some of the examples where we may expect to find it revealed, its restraining power employed, and the weight of its awful curse brought down upon the guilty victims.

1. *The First Transgression.* Gen. ii, 15, 17; iii. In this example of sin and punishment, being the first on record, we have not the slightest allusion to endless wo, either before the transgression, for the purpose of restraining our first parents, or after it, as the consequence of the transgression. It is true, God said, "In the day thou eatest thereof thou shalt surely die;" but this says nothing of endless punishment, and we entreat the reader not to take this for granted. So awful a doctrine must not be assumed. But, reader, suppose this does mean endless misery,—do you believe that God would reveal so terrible a truth as this in language so easily misunderstood? If the immortal salvation of your children had been at issue, would you not have been more explicit and plain? Would you not have chosen language that *could* not be mistaken?

Now turn and read the sentence, pronounced *after* the transgression, and you find here also that not one word is said about endless wo! The serpent is cursed, and the ground is cursed; but neither the man nor the woman! Is not this very singular? And observe carefully all the words of the sentence, and while mention is made of evils to be endured in this life, not the faintest allusion is made to any evil or punishment beyond this life. iii, 1–16. Now if the doctrine of endless punishment be true, how is this to be accounted for? Can it be possible that God would be so careful to mention all the lesser evils, and wholly omit all mention of the terrible torments of an endless hell? Consider this question.

2. *Cain; or the murder of Abel.* Gen. iv, 1–16. Here we have an example of the greatest of all crimes, *murder*, the murder of a brother! Surely we may now expect the punishment of endless punishment to be revealed; and it would seem that, if true, there is no possible way to avoid mention of it. This was the first instance of this awful crime, and Cain, standing exposed to the fearful penalty, this was the time to roll the thunder of its terrors through the world, as a warning to all coming generations! This *must* have been done, if true; and yet, in the whole account we have not a single word on the subject, not the slightest intimation that any such punishment was threatened to Cain. He was cursed from the earth, which was to refuse him its fruits when tilled, and he was driven forth as a fugitive and vagabond, crying out, "My punishment is greater than I *can* bear,"—and there the account ends.

Now we put the question, Can it be that Cain was, beside

the punishment named, to be subjected to endless torments after this life, and yet be left wholly ignorant of the dreadful fate that awaited him? Reader, can you satisfy yourself that God would have been silent on this point, if it were true? And was it *right* to be silent, if the terrible fate of Cain could have served as a warning and a restraint to those who should come after him?

But again; it is said in verse 15, "Therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold." In view of this, let us ask the question,—If infinite, endless torment is the punishment of Cain, how can *seven-fold more than this* be inflicted on another? Yet so it is written, and, therefore, either Cain's punishment was not endless wo, or there can be such a thing as *seven-fold endless wo!*

3. *The Deluge, or the destruction of the old world.* Gen. vi, 7, 8. Here we have one of the most remarkable examples of wickedness and judgment recorded in the Bible; and if ever anything is said on the subject of endless punishment, we may look for it here with the certainty of finding it. The description of the exceeding wickedness of the people who were destroyed in the flood may be seen in verses 5, 11, and 13, of chapter vi. The heart was given to evil, and "only evil continually;" "the earth was filled with violence, and all flesh had corrupted his way upon the earth." Here, then, was precisely the time, here the circumstances, which required the revelation and preaching of endless punishment, if, as affirmed, its influence is restraining and saving. This was the occasion, of all others, to make it known, that, through its terrifying and subduing power, the depraved and corrupted people might be turned from their sins, and the world thereby saved from the overwhelming horrors of the flood.

And yet here, too, not one word is said on the subject in the whole account. Noah, who was a "preacher of righteousness," was not a preacher of endless punishment. No mention is made of his ever having breathed a syllable in reference to it; nor is there a single line in the record of this event, showing that God threatened this, or that any attempt was made to restrain or reform the people through its influence. Is not this very strange, if the doctrine exerts the favorable influence ascribed to it? And did God do all he *might* have done to reform and save them?

But again; in the account of their judgment, we are told that they were destroyed by the flood from the face of the *earth, every thing* that had breath, and with this the record

closes. vi, 11–17; vii, 10–24. Now if, as asserted, they were not only destroyed by the flood, but were afterwards subjected to the tortures of the world of ceaseless wo, is it not passingly strange that no mention is made of this? not even an allusion to it? Can any explanation of this mysterious silence be given? Is it possible that everything else should be carefully related, even to the height of the waters above the mountains, and the number of days they prevailed, and yet that the endless and indescribable torments of hell, the most terrible part of the judgment, and the most important to the world and to us, should be wholly omitted, and that without one word of explanation?

4. *Destruction of Sodom and Gomorrah.* Gen. xviii, xix. Here we have another instance of remarkable wickedness and of terrible judgment. Yet, on examination we find no warning given to the Sodomites of an endless fire, to which the soul would be subjected, after the fire by which the body should perish. The extreme wickedness of the people is set forth with graphic power, in the scene described in chapter xviii, 23–33; and it would seem a proper occasion for a revelation of endless punishment, if true, for such, if any, must certainly be its victims. But if we turn to the record, chapter xix, 24–29, we find it contains no hint of the matter, either in the way of warning to the Sodomites, or of history for restraining future transgressors. If true, how is this omission to be explained in harmony with the acknowledged principles of justice, to say nothing of mercy?

The difficulty is not removed by reference to Jude vii. For, in the first place, the expression, "suffering the vengeance of eternal fire," does not establish the point of endless suffering,—"eternal" fire and *endless* fire being two things quite distinct from each other. The original word means simply indefinite time. In the second place, it is said, they are "set forth as an EXAMPLE, suffering the vengeance," &c. Now the very argument in question is based on the fact, that the history of the overthrow of Sodom does *not* furnish an example of endless torment, since not one word is said on the subject by Moses, from beginning to end of his account! Where, then, is the *example*?

Admitting the common interpretation of Jude to be correct, it is involved in inextricable difficulty; for, 1st. It states a falsehood, since the Sodomites were *not* set forth as an *example* of endless punishment in the invisible world, as *no* record of it is given by Moses, or the prophets, or any sacred writer. 2d. How is it that all mention of the matter

should have been omitted until the time of Jude, and then be introduced, as it clearly is, incidentally, in the way of illustration? If there is any restraining power in the example, why was it concealed from the world more than 2000 years? Why was not the awful fate which awaited them revealed to the victims in the first place? It might have saved them. Why did not the sacred historian give account of it, that the millions who lived and perished between the event and the time of Jude, might have had the benefit of the example? If he was inspired, did he not know it? and, if so, why was he silent?

5. *Ahithophel the Suicide.* 2 Samuel xvii. In the wickedness and death of this man we have a case of great moment. He was a very bad, unprincipled, and cruel man, and, as Dr. Clarke says, "*Died an unprepared and accursed death.*" He laid violent hands upon himself,—he committed suicide! and this, too, in the very midst of his wickedness! Of such persons the reader well knows what is said by the believers in endless punishment,—"there is no hope for them; they die without repentance, in the very act of crime, and they must be consigned to ceaseless torments hereafter."

Well, then, this being true, we shall surely hear something of it now. Some relation will be made, some warning given to restrain those who come after. Let us, then, turn to the record. "And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose and got him home to his house, to his city, and put his household in order, *and hanged himself, and died, and was buried in the sepulchre of his father.*" vs. 23. This is all, *every word!* and not a syllable about his being sent to a place of endless wo after death! We are told that he hanged himself, died, and was buried, and this is all the inspired penman has to say about it. Now, if any one ever died in a fit state for this punishment, this was the man; and we ask in reason, if the sacred writer knew, or believed, that Ahithophel was, after his death, subjected to unending suffering, is it probable, is it *possible*, he would or could have passed it over in entire silence? Would he be careful to mention the unimportant matters, that he saddled his ass, put his household in order, was buried, &c., and yet utter *not so much as one word* in regard to the awful subject of the interminable tortures beyond the burial and the grave?

These questions are all of the utmost importance to the inquiring mind; and the right understanding of the several

passages of sacred history on which they are founded, is of infinite moment to all. We trust the candid, who are sincerely in search of God's truth, will give the whole subject a patient and prayerful investigation; and we doubt not that, with heaven's blessing, they will find the way to life and peace.

CHRISTIAN EDUCATION.

BY REV. HOSEA BALLOU.

That it is the duty of Christian parents to give their children a Christian education, will not be doubted by persons of any denomination. Roman Catholics educate their children in the Christian faith, as they understand it. Even those whose circumstances will not allow them to learn their children to read and write, and who are ignorant of these useful arts themselves, are devotedly diligent to instruct them in the doctrine of their church, and in a strict observance of its rites. The various Protestant denominations do the same. Yet there are different customs among different sects, in relation to the means whereby those who have been brought up and educated in the faith of the church, are allowed the privileges of Christian communion and fellowship. The church of Rome, as well as the English church, observe a rite called *confirmation*, and the subject has a godfather and a godmother, as at the rite of baptism. But our other Christian communities vary somewhat from those mentioned, and also from each other. What is called conversion, or experiencing religion, or being born of the spirit, and the making of an open or public profession of this change, and subscribing to the articles of faith professed by a church, and, in some cases, submitting to the rite of baptism, are requisites which entitle one to membership of a Christian communion. The denomination called Friends practise no outward rite, nor do they exact any formal subscription to articles of faith, by which members are received into their fellowship; but they bring up their children in the doctrine they believe, and in those habits of dress and manners which they esteem conformable to divine teachings.

That there are many true, honest, and sincere Christians, in all the different Christian communities, charity will not suffer us to doubt. And it is, unquestionably, this honest sincerity of heart, which gives to any one the best title to the name of Christian. As it is a fact, that each of the various denominations believes its own peculiarities to be most agreeable to the Scriptures, and to what God in them hath required, it seems natural to ask whether it be a fact, that the Scriptures have furnished us with any definitely prescribed formula, by which additions should be made to a Christian community, of such as are brought up, from infancy, by Christians, and taught the Christian religion ?

We learn from the New Testament, that, when Christianity, as distinct from Judaism and Paganism, was first set up, and the Christian church first established, converts to this new religion were inducted into the pale of the church by an avowal of their conversion, and, in many cases, if not in the most of cases, by the rite of baptism. At that time, there were none who from infancy had been educated in the Christian religion ; therefore none could be received into the church but converts, either from Judaism or from Paganism.

The Jews were Jews by birth, by education, and by the observance of all the rites of the law of Moses. If a Pagan became a Jew, of course it must be by conversion from Paganism to Judaism, and by conforming to Jewish rites. Pagans were Pagans by birth and education ; and were from infancy taught the religion of their fathers, and entitled to all the immunities of their religion and devotions. But the question which, in relation to our general subject, most concerns us is, by what means are the children of Christian parents, who are educated in the Christian religion from infancy, to become members of Christian churches ?

It is evident that this important question must and will be answered differently by different denominations. That numerous class of Christians, who believe that we all come into the world tainted with what is called original sin, and with a depraved nature, under the wrath and curse of our Creator, and "exposed to all the miseries of this life, to death itself, and to the pains of hell forever," believe that there must be a spiritual conversion, by the agency and power of God, in the heart of every individual, in order to entitle him to the communion of the church of Christ. Among Congregationalists, children, who have been baptized in infancy, when converted, may join the church by making a public confes-

sion of their conversion, and subscribing to the church creed. But among the Baptists, infant baptism is not allowed; so that after conversion the subject must be baptized, and join the church by confession and subscription.

These differences, which exist among Christians in our community, serve to make and to maintain divisions, which prevent that union and fellowship which are very desirable, and would essentially promote genuine Christianity in our midst. But we must endure the injurious effects of these divisions until the true spirit of the divine Master shall prevail, so as to exert an influence stronger than are our attachments to our peculiar prejudices.

As a denomination, Universalists have not, as yet, established any definite rules in relation to our general question. One reason, and perhaps the greatest, why we have not done this is, that we are composed of converts from the various denominations in our community, and, of course, we are more united in the particular belief which distinguishes us from all other denominations, than in outward rites and formularies. When churches have been gathered, in our denomination, and the communion service attended to, those who have thus associated themselves have considered themselves at liberty to prescribe rules for themselves, agreeably to the dictates of their own judgment; and there has, as yet, no disfellowship been produced by this liberal course; and it is to be hoped that there may be none in future. Some of our denomination are not convinced of the necessity of forming churches distinct from the congregation who attend public worship; and there are some who do not believe that it is the duty of Christians to attend to the Lord's supper, who feel it to be a duty and a privilege to attend public worship in the usual forms. Under these circumstances, in order to preserve the fellowship and union of the whole denomination, it seems necessary to avoid the establishment of any prescribed rules, to which all must conform in order to the enjoyment of general fellowship.

If by understanding the teachings of the Scriptures, and having right views of the doctrine and spirit of the religion of Christ, we should come to the conclusion that children may be educated Christians, it seems that there would be no necessity of requiring any particular confession of faith, or submission to any outward rite, in order to entitle them to all the privileges of Christian communion and fellowship. This suggestion may startle some who are afraid of innovation, and tenacious of points which they have habitually em-

braced from their childhood. For instance ;—one converted from the Baptist denomination to Universalism, may retain his former belief in the native depravity of man, and, of course, the necessity of a miraculous conversion, and of water-baptism, &c. Thus circumstanced, he is not prepared to allow that a child can be a real Christian by mere education. Now if such an individual will carefully look into himself, he will find that, however paradoxical it may seem, his own prejudices go to substantiate the very thing at which he revolts. Was he not educated from infancy to believe in the native depravity of the human heart? He was. And was he not taught from his childhood to believe in the necessity of a miraculous conversion? He was. And did he not from childhood believe that all truly converted persons ought to be baptized? He did. Then was he not educated a Christian in all these particulars? But he says he has met with a change of heart. What change of heart has he met with? Just such a change as he was taught to believe in when a child. And this change, too, was effected by the same means as he had been taught were necessary to produce it. Without being more particular on this subject, it may be remarked, that nothing in all such cases is found to vary, materially, from what is acquired by education.

If the writer of this article be not in error on this subject, children can as easily be educated Christians as they can be taught to read and write. What is there in Christianity, which is understood by parents, which they cannot teach to their children? Christian parents believe there is one God, the creator and governor of all things, and they can teach their children the same; and they do thus teach them. They believe that God sent Jesus into our world to save the world from wickedness, and they can and do teach their children the same. They believe that God has revealed in the Scriptures his will concerning us, our duty to him and to our fellow-creatures, and our final destiny, and they can and do teach their children these things. Will any say that, though parents may educate their children in the theory of the Christian religion, they cannot instil the divine spirit of Christ into their hearts and affections? If so, how lamentable is our case! Parents that are actuated by a spirit of enmity and contention, of bitterness and maliciousness, find no difficulty in communicating their wicked spirit to their children. It is natural for children to imitate their parents, and to imbibe their spirit. And there appears no reason to doubt that, if parents are governed by the true spirit of

POEMS BY MARY ANN H. DODD. Hartford: Case, Tiffany, and Burnham. 1 vol. 12mo. pp. 184.

This is a pretty volume, from the pen of a lady who has long been favorably known among us as the author of many lively and graceful prose sketches, as well as the poems now presented to the public. The volume must, we should suppose, be acceptable to all readers; presenting as it does every variety of style and sentiment; songs of affection, hymns, gay strains, and mournful wailings for the departed, breathing yet a spirit of hope and of that faith which triumphs over all things, even death. They are all, with one or two exeeptions, short, and were evidently thrown off while the heart was gushing with the feelings they express, whether of joy or sorrow. Some of the elegiac stanzas are full of touching beauty, and blessed must have been their mission to the sorrowing and bereaved. There is a "sermon of eloquent warning" in the poem on page 213, "Are we slumbering now?" some beautiful verses, entitled "Brighter Years," and a most amusing article, "The Days of Chivalry," full of light and pleasant humor. But we had no intention of enumerating the contents, or of selecting the beauties of the work; we are accounted but a sorry judge in these matters, but this we will say to our friends,—purchase the volume and we will ensure you several hours of pleasant reading. It may be found at the store of A. Tompkins, No. 38 Cornhill.

CAPITAL PUNISHMENT.—Our thanks our due to Mr. Briggs, No. 403 Washington Street, for a copy of Br. Spear's work on Capital Punishment. We were surprised, on turning to the title-page, to find that the sixth edition had been issued. This is, no doubt, the best work extant on the subject. It is written with care, and contains a vast fund of facts and arguments, which prove, beyond a reasonable doubt, that punishment by death can be abolished with perfect safety. The Orthodox, however, seem determined that such a reform shall not be effected, and they resist most strenuously all efforts for its accomplishment. But their cry for blood will not long be heeded; the gallows will be abolished. As friends of humanity, they should say, *Let the experiment be made, and if not successful, we can return again to this sanguinary custom.*

The book is bound with unusual neatness, like all the books coming from the bindery of Mr. Briggs.

not in celebrating the sufferings and death of that blessed Jesus, whose praises they sing! That there is something so much more sacred in the supper than in the other usual services of devotion, that it is more proper for the congregation to join in the latter than in the former, is quite questionable. This usual distinction throws around the service of the Lord's supper an awful solemnity, so imposing that many sincere Christians dare not approach it, thinking themselves unworthy; while, it is to be feared, others may be disposed to partake of the service with a view to appear to the world better than they have any good reason to believe they really are. And, in regard to the other solemnities of devotion, this distinction tends to embolden many to join in them without ever asking themselves the question, whether their hearts are right towards that Holy Being whom they address in prayer and praise.

WILLINGNESS TO DIE.

BY REV. H. BACON.

THERE is a willingness to die that springs from *Bereavement*. A beloved object, whose smile was life's sweetest sunshine, and whose voice was the most gladdening of the sounds that day made vocal, has passed away. The bereaved would pass with her from the world where Death accomplishes such awful victories, to that clime where "the inhabitants shall not say, I am sick." All the sweet and pleasant things that so lately imparted rich delight, are clothed in the drapery of the tomb; and turn as he will, the cold, pale face of the dead rises up before him. Home is no longer home to him. All that gave it the attraction that made it the world's greatest magnet, is gone; and he gazes upon it as the bird gazes on the robbed nest. He is willing to die.

There is a willingness to die that springs from *Disappointment*. It was so with him who said, "Surely, the bitterness of death is past!" This was Agag, who stood alone, after all his kingdom had been destroyed, a prisoner, waiting only for the fall of the cleaving axe. No wonder the

bitterness of death was past and he was willing to die. And this willingness is also seen in Jonah, as he mourned in fear that he should be regarded as a false prophet, and because he was disappointed respecting the destruction of the city of Nineveh, he cried, "O Lord, take I beseech thee, my life from me; for it is better for me to die than to live!" There are many who are thus made willing to die, who presumptuously decide that it were better to die than to live, and dwell in the shadows of a great disappointment, making no effort to go out from beneath them.

There is a willingness to die that springs from *Despair*. It was so with the prophet, when he "requested that he might die," saying, "It is enough; now, O Lord, take away my life; for I am not better than my fathers." He would have regenerated the people, he had mourned in bitterness over their sins, and he could see no fruit springing from his labors. He chose the wilderness, where he could sit down and think alone; and as he mused there, dark thoughts came thick and fast, crowding his mind with witnesses against himself, and making him feel that he was no better than those who had perished from the earth. There are many such; and sometimes they are the best and gentlest of our race. Dark imaginings brood over their minds; Error brings its horrid minions to harrass and distract, and at last, in utter despair, they drink the poison, or dash into the sea!

There is a willingness to die that springs from *Love of Fame*. It leads the soul to the martyr's pile with exultation. It rears the blood-red cross on the snowy banner of the Crusaders, and rushes to the deadly breach with a cry of triumph. Its joy deepens as danger increases, for the greater the daring, the higher will the clarion voice of Fame sound the deed. The soldier that still grasps the standard, and with his dying strength still keeps it waving open to the breeze, is willing to die when the eye of Napoleon sees his bravery in death, for the approving smile is to him a shroud of glory. Of this willingness to die, the poet has sung often and loftily, in notes that thrill through the soul; but they are notes that bring dread images before the eye of fancy, and we cannot but shrink from a death where even so many have been willing to die.

There is a willingness to die that springs from *Impulse*. It was so with the apostles, when their Lord would go up to Jerusalem, at the time when an incensed nation might gather around him: "Let us also go, that we may die with him!" It was so with Peter, when he was forewarned of his denial

of his Master, and spake vehemently, "If I should die with thee, I will not deny thee in any wise." And there is much of this impulsive willingness among Christians. They sing it often, and express an earnest desire to meet Jesus, while we have every reason to believe, that should he come, they would be in a more troubled sea than the disciples of old, when Christ came to them, and as they saw him walking on the waters, they were afrighted, supposing they had seen a spirit. And why afrighted? What is "a spirit," that they should fear? They were creatures of impulse, and as such some are willing to die.

There is a willingness to die, that is better and beyond all these. It springs from a serene and holy faith in the Perfect Love and Wisdom of God. It regards death as a law for life. It looks upon it not only as a destroyer, but a redeemer. It does not attribute to it any power to change God, or to bring the soul under a different administration of the affairs of the universe. Death is not unrelieved deformity; and when it is personified, and stands with its javelin, ready to plunge it into the body of the exposed, it has no power to bring up a dark array of fearful spirits from the Future. The light of heaven has entered the dying chamber, and made the cottage-room more glorious than the decorated palace. There we have been gladdened by the coronation of faith, and again of hope, as sovereigns over all the spirits that gather in the realms of shades. How beautiful the sight to see *this* willingness to die! A willingness that springs not from bereavement, disappointment, despair, the love of fame, nor impulse, but from filial confidence in God! I have seen the young thus die, while life had a thousand attractions,—while the world was first opening before them, and when death was dashing from them many a golden and jewelled cup, in which, it seemed, the elixir of life was sparkling. They turned not from these; no, they kept them all before them, and proved the power, value, and reasonableness of their faith by exalting the gifts of the future over a just estimate of the gifts in this life.

I pray for such a willingness to die, when the time of departure to me shall come. I pray to be delivered from the necessity of depreciating this world and the ties that bind us here, in order to be willing to part with this life. God is in both worlds. He is Love here, as in the future. The favors of his grace are many, day by day, and night after night. He hath never left himself without a witness. There are good and there are perfect gifts provided for our race.

"The *glory* of the *terrestrial* is one, and the *glory* of the celestial is another." Let a right appreciation of the one be cherished, and then we shall have a true willingness to receive the other. So let me die.

THE PILLAR OF CLOUD AND OF FIRE.

BY S. F. STREETER.

"And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light;—He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."

When Israel from her place of shame,
The Egyptian land of bondage, came,
  By doubt and terror bowed;
Though legions on her path did pour,
And trackless waters rolled before,
God led the host in safety o'er,
  By pillared fire and cloud.

Though onward mad barbarians pressed,
To do their monarch's dread behest,
  And bind anew his slaves;
God's lightnings smote their strongest down;
And, by his waters overthrown,
Chariots and horsemen, king and crown,
  Sank in the crimson waves.

So, in man's pilgrimage below,
In all his wandering and wo,
  See His sustaining hand;
His winds breathe o'er the troubled tide,
His words the opposing wave divide,
He leads,—a never failing guide,—
  On to the better land.

When pain, disease, and deep distress,
Upon our mortal pathway press,
  Like hosts of angry foes,
God speaketh from his solemn cloud;
His love the tremblers doth enshroud,
And o'er the terror-stricken crowd,
  A guardian mantle throws.

When sin's broad wilderness is passed,
And the tired wanderer stands at last,
  In sadness by the shore,

Though evil tempters crowd his way,
To lure the penitent astray,
And yield him up, a slave and prey
  To sin and shame once more ;—

Let him but look to Heaven for aid,
And pray as ancient Israel prayed,
  In her dark hour of fear ;
Then Faith shall soothe his tortured soul,
Repentance make his spirit whole,
Despair's dread billows backward roll,
  And God his suppliance hear.

When, trembling on life's narrow verge,
We hear Eternity's dark surge,
  Dash on the shores of death ;
And yet, (though anguish press behind,
And all the ills that vex our kind),
With wavering and uncertain mind,
  We fear to yield our breath ;

His love a glorious way reveals,
From death its deepest horror steals,
  And takes its sting away ;
His arm divides that fearful sea,
And gives a passage, broad and free,
To life and immortality,
  A bright, unending day !

Courtland Street, January, 1844.

THE BIBLE.

NUMBER FIVE.

BY REV. T. J. SAWYER.

HAVING spoken in the previous number of the necessity of reading the Bible with an honest heart, accompanied with a sincere desire to understand it, and also of reading it under the constant exercise of our intellectual and moral faculties, I now proceed to remark, in the third place,

3. That in order to understand and appreciate the beauties of this sacred book, we must fit ourselves for its perusal by a careful study of the geography of the Holy Land and

the surrounding countries, and must make ourselves familiar with the whole circle of Hebrew and Jewish antiquities, political, religious, and domestic. Many of the obscurities of the Bible, as I have before remarked, grow out of our ignorance of these antiquities, and a tolerable knowledge of them throws light over thousands of passages, and exhibits, oftentimes, a peculiar beauty, where, to one destitute of this knowledge, nothing would appear but an unintelligible jargon.

Nor are these antiquities so removed from our reach that we cannot easily attain a knowledge of them. The labors of the last century or two have produced the most important and satisfactory results in this department of theological learning. Various travels through Egypt, Syria, and the Holy Land, careful observations upon the dress, manners, and customs of the inhabitants of those countries, and the most diligent study of the Divine Oracles, guided by the true spirit of philosophical research, have contributed, even within the last half century, a vast amount of information on almost every subject connected with the interpretation of the word of God. The single work Jahn's "Biblical Archæology," or Horne's "Introduction to the Study of the Scriptures," if carefully read, would prove of incalculable service to every one who wishes to understand the Bible. And how important the kind of knowledge which these works are designed to give, must be to the understanding of the Scriptures, will clearly appear to every one who duly considers how different, in many respects, were the scenery of Palestine, its soil, its climate, its productions, the mode of cultivation, the implements of husbandry, and other arts, the dwellings of the Jews, their laws, their religion, their dress, their manners, customs, and, in a word, almost every thing pertaining to them except their common humanity, from what belong to ourselves. We must never forget that we live in another age, in another and distant country, under different laws, surrounded by different institutions, and by altogether different circumstances. Can we expect, then, that we can take up the Bible, written so long ago, among a people and under circumstances so unlike all that we are familiar with, and at once, without study or effort, understand it perfectly? It would be most unreasonable to dream of such a thing.

But I propose to illustrate this subject by a few references to the pages of the Bible. Nor shall I seek such as are most striking, but take them as they occur, without regard to order or importance.

"The harvest is past, the summer is ended," says the

prophet Jeremiah, "and we are not saved." Here every attentive reader must observe that the prophet makes the harvest precede summer, which is to us unnatural and false. If the expression were considered as merely the result of carelessness, it would seem to reflect unfavorably upon the sacred writer, for why could he not as easily have reversed the order and spoken truly, The summer is ended, the harvest is past, and we are not saved? But are we quite certain that he did not speak truly, and in conformity to nature and fact? It seems that the ancient Hebrews reckoned *six* instead of *four* seasons. So we find them in Genesis viii, 22. Among these were *seed-time* and *harvest*. Harvest comprehended the period from about the beginning of April to the beginning of June, and thus actually preceded summer, which extended from the beginning of June, that is, the close of harvest, to the beginning of August. We must remember that the Jews sowed their seed in autumn, and gathered their harvest early in the season, before the commencement of summer.

The Scriptures frequently speak of the *former* and the *latter rains*. Such epithets are without meaning to us. Not so to the dwellers in Palestine. They had, properly speaking, but *two* rains annually. We have rains almost every week in the year. The *former* rain, in the Holy Land, fell about the latter part of October, or the first of November, that is, in the season of seed-time, which lasted from the early part of October to the first of December. These former, or early rains, were, of course, most important to the crops of the following year. Nor was the latter rain less so, which fell generally about the beginning of April, though sometimes earlier, and was essential to the perfection of the harvest.

Between the former and latter rains, that is, of autumn and spring, rain seldom falls in Palestine, and this circumstance gives rise to many phenomena to which we are almost total strangers, but which are frequently alluded to in the Scriptures. Every reader will remember the singular expression of Hosea, where he says, "O Ephraim, what shall I do to thee; O Judah, what shall I do unto thee; for your goodness is as the *morning cloud!*" Here is an allusion to a kind of clouds which appeared during the season of harvest, or about the latter part of April or first of May, but never brought any rain. They were seen early in the morning, from which circumstance they received their name, but as the sun rose above the horizon they disappeared, thus dis-

appointing every hope that had been grounded on them. It was so with Ephraim and Judah in the time of the prophet. Their goodness was mere seeming, which effected nothing. So Jude alludes to a similar phenomenon, when speaking of some false teachers in the church of his day,—"These are spots in your feasts of charity,—clouds are they, *without water*, carried about of winds."

As might be naturally expected, there are often exceedingly severe droughts between the spring and fall rains. The grass, and, indeed, every green thing, is parched up by them, and seems to be ruined and dead. To this result of an eastern summer the royal Psalmist alludes :—"For day and night, thy hand was heavy upon me, my moisture was turned into the drought of summer." The meaning obviously is, that he was wasted away with affliction, and, as it were, dried up like the grass in a season of drought. He expresses the same idea by another Oriental figure thus :—"I am become a bottle in the smoke." Not a glass bottle of these days, you may reasonably suppose ; but a bottle made of skin, which the smoke could dry up and injure or destroy. If, during this season of drought, a single spark falls upon the withered herbage, a conflagration immediately ensues. To this also does the Psalmist refer, when imprecating evils upon the head of his enemies. "As the fire burneth the wool, and as the flame setteth the mountains on fire, so persecute them with thy tempest, and make them afraid with thy storm."

Mr. Hartley, in his "Researches in Greece," gives a beautiful description of the effects of the droughts there. "The very affecting images of Scripture," says he, "which compare the short-living existence of man to the decay of the vegetable creation, are scarcely understood in this country. The verdure is perpetual in England. It is difficult to discover a time when it can be said *the grass withereth*. But let the traveller visit the beautiful plain of Smyrna, or any other part of the east, in the month of May, and re-visit it toward the end of June, and he will perceive the force and beauty of these allusions. In May, an appearance of fresh verdure and of rich luxuriance everywhere meets the eye, the face of nature is adorned with a carpet of flowers and herbage of the most elegant kind. But a month or six weeks subsequently, how changed is the entire scene ! The beauty is gone ; the grass is withered ; the flower is faded ; a brown and dusty desert has taken place of a delicious garden. It is, doubtless, to this rapid transformation of nature

that the Scriptures compare the fate of man." What a beautiful comment is this upon that glowing passage of Isaiah, "The voice said, Cry. And he said, what shall I cry?—*All flesh is grass, and all the goodliness thereof is as the flower of the field.* The grass withereth, the flower fadeth; but the word of the Lord shall stand forever."

There is another circumstance still, connected with these seasons of drought. In a country but poorly supplied with living springs, and, consequently, with unfailing streams and brooks, it became an object of the highest importance to provide a good supply of water during the rainy season in spring, to meet the wants of themselves, their cattle, and, if possible, of their gardens and fields, during the protracted drought of summer. The digging of wells seemed to have been a very laborious and expensive business, and hence there are few in all Palestine. The only alternation was to provide themselves with cisterns, or reservoirs, sometimes excavated in a solid rock, into which they turned the abundant water in spring-time, and from which they again drew it as necessity required. A beautiful allusion is made to this circumstance by the prophet Jeremiah. "My people have committed two evils, they have forsaken me, the fountain of living waters, and have hewn out to themselves cisterns, broken cisterns, that can hold no water." What a striking picture of the folly and madness of the children of Israel! God was a fountain of living water, an unfailing source of the truest peace and joy. And yet they madly forsook him, and thought to provide better for their necessities by hewing out to themselves cisterns. What consummate folly! As if they did not know the vast difference between fresh, living water, and that of a stagnant pool; and, as if they supposed that their cisterns could furnish a supply as abundant as an everflowing fountain. But this was not the worst of the case. They manifested the intensity of their folly especially in this, that they hewed out to themselves broken cisterns that could hold no water at all. Poor simpletons; did they not foresee that their labor was lost, and that all their mad expectations must be disappointed? But, alas, there are not wanting multitudes, even at this day, who are re-enacting this same farce. There are those all around us, who, unwilling to rely upon the fountain of living waters, go about hewing out to themselves cisterns, and broken cisterns, too, that can hold no water. Men tell me that Universalism is too good to be true; they therefore forsake this living fountain, and turn to slake their thirst at some miserable pool, some man-

made cistern! They practically reject the Bible, and drink only from a human creed. They virtually despise the truth, and inquire only for what is expedient, what will give them two chances to their neighbor's one. Be it ours to drink alone at the fountain of living truth.

I have dwelt so long on this subject, that I must not occupy my reader's time by many other illustrations. What I have already said is sufficient, I trust, to show the importance of this kind of study. Many commentators on the Bible fail in its interpretation from a want of the knowledge of these, and a thousand similar circumstances, belonging to that age and that country. Take a single illustration. The Psalmist, contrasting his own spirit and conduct with those of his enemies, said, "They rewarded me evil for good, even to the spoiling of my soul. But as for me, when they were sick my clothing was sackcloth; I humbled my soul with fasting, and my prayer returned into my own bosom." Dr. A. Clarke, Matthew Henry, and others, understand this last circumstance of his prayer returning into his own bosom, as meaning that he was greatly blessed in the exercise of prayer. Dr. Clarke paraphrases it thus: "Though from the wayward and profligate life they led, *they* did not profit by my prayers, yet God did not permit me to pray in vain. They were like alms given to the miserable for God's sake, who takes care to return the merciful man ten-fold into his own bosom." Now though all this may be quite true of itself, it is by no means the meaning of the Psalmist's words. Instead of giving an account of the consequences of his prayers, he was simply describing how he prayed. When his enemies were sick, he put on garments of sackcloth, as it was customary to do for relations and dear friends. He fasted and humbled himself before God, and so far from lifting up his head, as if unaffected by his calamity, he bowed his face in his own bosom,—a posture expressive of the greatest grief and anguish. It was thus his prayer returned into his own bosom.

It is an observation that we cannot regard with too much care, that considerable allowance is often to be made for the highly figurative language employed by the sacred writers, and especially by those who wrote in poetry, as the Psalmists and several of the prophets. But not to dwell on this point, I hasten to the

4. Fourth and last observation I design here to make on *this* subject, and that is, that we should read the Sacred Scriptures in a *devotional* spirit, or at least in a state of mind,

a tone of feeling, which shall correspond with the character of the work. The more our own minds sympathise with the sacred writers the more readily will they understand and receive the holy truths which they inculcate. The very spirit of the Bible is a spirit of love and of prayer; and nothing is more suitable for weak fallible beings like ourselves, when perusing God's word, his last best gift to man, than to go freely and frequently to Him, who by his spirit hath taught that "if any of you lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." Not all at once, but gradually will God unfold his truth to those who truly seek it. The volume of inspiration will become more and more dear as it is better understood, and the heart itself will be insensibly moulded into that pure image which the Scriptures exhibit as the highest, brightest, most excellent ever proposed for imitation to the human soul. He that drinks at the fountain of eternal Truth shall be satisfied, and thirst no more forever.

"LORD'S SUPPER."

BY REV. B. B. BUNKER.

"For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner, also, he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye as oft as ye drink it, in remembrance of me. For, as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—PAUL.

THE above quotation is the history which St. Paul, in 1 Cor. xi, 23–26, gives of the institution and uses of the "Lord's supper," as he terms it in verse 20. I have not introduced this piece of history of the *origin* and *design* of an institution which is held, and ever has been, since the eventful night on which Jesus was apprehended, by the majority of Christian believers, as one most dear and sacred,—for the purpose of exciting controversy, but simply to state my views upon the subject. In doing this, I will briefly give the opinions of others, as I have been able to glean them from our periodicals, from time to time, for several years.

Christianity, they will bring up their children, as the apostle directs, "in the nurture and admonition of the Lord." If children cannot be so brought up, why are parents commanded to do it? And if they can be so brought up, and are so educated, are they not Christians, and entitled to all the immunities of Christians?

We read in Proverbs xxii, 6,—"Train up a child in the way he should go, and when he is old he will not depart from it." Again we read in Isaiah liv, 13,—"And all thy children shall be taught of the Lord; and great shall be the peace of thy children." In Ephesians vi, 4, the apostle says:—"And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Here, in the divine word, Christian parents are taught one of the most important duties required of them, and a duty, too, which would afford them unspeakable comfort, and their children a life of Christian virtue and happiness. But how criminally is this duty neglected! Parents, be not offended at this admonition. The writer of this has as much reason to be wounded at this reproof as you have; but feels compelled not only to consider it himself, but to invite you to do the same.

The reader may ask what the writer would recommend in regard to the admission of children into the Christian church, and to Christian communion and fellowship? In reply to this question, he says, that, after much and very serious consideration, and after having brought together all that he has learned from observing the different rituals of different Christian sects, his mind preponderates in favor of allowing that the children of Christian parents are born heirs of all which their parents possess, and of right are entitled to a Christian education; to be taught of the Lord; to be brought up in the nurture and admonition of the Lord; and, as they become of ability, to join in the devotions, not only of their respective families, but of the sanctuary; not only in the solemn exercises of prayer, of praise, and the hearing of the preached word, but also in partaking of the supper of our Lord, when it is celebrated.

There is much reason to believe that there is a deadly moral poison in the distinctions made in our Christian community; not only with regard to church and congregation, but with regard to different parts of devotional services. The whole congregation may unite in prayer to our Father in heaven; all may unite in singing the praises of God and the Redeemer, and in attending to the preached word; but

in us, not to say it is a different "coming," unless the circumstances are strong enough to warrant it.

Second. Our position, then, is, that the "coming" refers to Jesus's virtual coming at the overthrow of the Jewish polity, when he brought swift destruction upon the enemies of the cross, and safe deliverance to his friends. The keeping of Jesus in their "*remembrance*" did not look to *that* event; that which looked to this was the *showing* of the death of Jesus to *others* by its use, till he should make his second appearance. After this there would be no longer such a need of *showing*, since they would have the *proof* of the truth of what he had told them; but still the need of *keeping* him in their own remembrance would hold good through all time.

We look on the influence which the observance of "the supper" would have on others, to consist in *showing* to others; but the influence on themselves, to be felt in *their own hearts and minds*. Others could be made to *see*, but *they, seeing*, could *feel*. Now the text is clear on this. "*Do this in remembrance of me*," not *show* my death *to* others; though as often as you do it *to remember me*, it *will show to others*. Here you observe the *design* was to perpetuate a *remembrance*. And as long as it is necessary to perpetuate the remembrance of Jesus, it will be necessary to have the help of "the supper," which he, in his care and wisdom, instituted. The *incident* of this institution was, that it would *show* Jesus's death to others. The difference between the *design* and the *incident* is this:—while the one is *permanent*, and serves to *perpetuate the remembrance in the heart* of a Saviour's sacrifice and love, the other (the incident) is to look to an event that must pass away, and also to *show* to others the death of Jesus. This coming has already transpired, (see Matt. xvi, 27, 28; x, 23; xxiii, 33–39; xxiv, xxv; Mark viii, 38; ix, 1; Luke xxi; John xxi, 22; 1 Thes. iv, 13–18; v, 1–7; 2 Thess. i; Heb. ix, 28; 1 Peter ii, 12; iv, 17, 18; Rev. xxii, 6, 7, 10, 11, 12, 20.) Therefore the incident, "till he come," is past; while the *main design* Jesus had in instituting "the supper" remains to be accomplished, and will ever remain, so long as there is one poor starving, famishing soul that needs, or may need, "the bread of God, which cometh down from heaven and giveth life to the world."

There is one consideration which proves to us that the *showing* of the Lord's death to others is not the *design* of the institution of "the supper," namely, when Jesus originated, or *adopted*, it matters not, the institution, he said not one word about its showing forth his death, but told them plainly

they must do it in remembrance of him ; it concerned them, the apostles and disciples, primarily ; and, secondly, others. It was to be a keepsake,—memento,—memorial. And a memento is not to show the liberality and goodness of the giver to others alone, but its prime object is that the receiver shall keep the giver in his own heart ; and, as a secondary thing, or incident, such acts of goodness came to be known by others, and the giver truly gains a reputation and a fame for kindness and love. So it is with "the supper." It was given to Christian believers,—followers,—for their especial benefit. *They* needed no showing,—*they saw*. The blind Jews and heathen did not see ; it then became necessary to show them.

We look on "the supper" as the emblem of the gospel. The bread is the emblem of the "bread of God," "which giveth life,"—the wine, the emblem of the healing waters of life, in which the ransomed world, before the economy of God closes below, will be immersed, and come up clad in the purified robes of salvation and praise. This being so, we see clearly that the institution of the "Lord's supper" is as permanent as the institution of the gospel of God,—of Life,—the Highest and Holiest. But, as the gospel believers were not only to keep it in their hearts through all time, and show out that which lived in the heart, for the benefit of others, so they, by the observance of "the supper," could keep a remembrance of Jesus *in the heart ;* and, also, as a city on a hill,—as lights in the world,—would show to those in darkness and death, the light and power of that Truth which the despised yet great Forgiver proclaimed ! And, as a high hand was raised against the Jews for their perverseness,—as an event was near which was one of the most thrilling interest,—the apostle, mindful of his high calling, seeks to correct the abuses of "the supper," and calls the Corinthians to their duty, to observe it in a Christian way, that others might see its good influence on them, and have their hearts favorably inclined to the much despised Nazarene. The *design* would not only be meet to keep Jesus in remembrance, but it occurred to him that a most happy influence would be exerted on others, by thereby showing the Lord's death, "till he come" to give actual demonstration that he was the true and promised Messiah.

A SCRIPTURE IDIOM.

BY REV. S. C. LOVELAND.

It has often been said, a man can criticise another man's composition more thoroughly than he can his own. A person becomes familiar with his own ideas, without the visible language which represents them; but of the ideas of another he knows nothing, except by the sounds that convey them to the understanding, or the language that presents them to the eye. Hence, in correcting the language of his own ideas, a little want of attention may lead him to conclude that he reads upon his paper the very things he has in his mind, when in reality they are not there. Upon the same principle superfluities often escape notice. It is much the same with us, in our reading of many portions of the sacred pages. Our long familiarity with the language that gives them to the eye, presents at once the usual ideas which we have entertained of them. Critical investigation, therefore, in such cases, requires something more than ordinary effort.

I have been led to these reflections more particularly from noticing of late a remark, which the sacred historian made of our Lord, (Matt. v, 2,) that "*he opened his mouth*, and taught them," the disciples, in the presence of the multitude. A more modern writer would have been more likely to have said, *he taught them*, without mentioning that he opened his mouth to do it. He would have left us to take this for granted; or would have passed it over as not at all essential to his history. Are we, then, to set this down as an exuberance of language? Is there nothing of importance to be attached to this peculiarity in the passage above quoted?

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against the constituted authorities; for such a course will bring upon them an evil a thousand fold greater than any under which they could suffer. The rioters of Philadelphia were unquestionably wronged by those they attacked. Attempts were made to excite a prejudice against them because not native born. Such attempts were not only anti-christian, but anti-republican. Our country extends its arms to receive people of every nation, whatever may be their color, pursuit, religious or political opinions. All here, whether native born or not, have equal rights, and should have equal privileges. Those among us, therefore, who claim to be Americans by birth, instead of seeking to excite prejudice against those who have made this country theirs by adoption, should labor to make all the different elements blend into harmonious union. But no attempts, however wrong in themselves, to render foreigners unpopular, could have justified the rioters of Philadelphia in their lawless course. With them the law should have been supreme; and they should have looked to freedom of speech and the press for a redress of their grievance. Our government is established upon the basis that the people are sovereign, and what they enact must be the law of the land. He, then, that tramples upon the enactments of the people is the foe of freedom, and forfeits the protection which our government guarantees to the orderly and peaceful. We hope, therefore, that the work of justice will be speedily executed in Philadelphia, and that all who were engaged in the riot will be made to answer for their offences. Unless the law smites him who treads it to the dust, it can have no terror to restrain the lawless.

We have said that the late riot has awakened painful apprehensions for the security of freedom. From many a desponding heart has gone forth the cry, that our hope for freedom is groundless. This cry, however, does not affect us. The people here are too intelligent and virtuous, and too much attached to republicanism, to suffer the lawless to endanger their liberty. The press is too free and too republican to permit the formation of a party sufficiently powerful to resist the authorities of one of our principal cities, much less of a State, or of the Union. And to judge otherwise, because a few foreigners, now and then, of different religion and politics, engage in violence, or because a few native citizens, in the heat of excitement, seem to prefer their own will to the preservation of law and order, is no great indication of political sagacity or faith in human nature. It is true, other republics have fallen, and been entirely unsuccessful in their attempts to establish a free government; but that is no evidence that we shall fall. There is a wide difference between the liberty of the United States

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THE WORKS OF MR. BALLOU, AND THE LIFE OF MURRAY—It may, perhaps, be known to most of our readers, that several years ago, Marsh & Capen stereotyped four volumes of the Rev. Mr. Ballou's works and the Life of Murray. The plates of these works have recently passed into the hands of Mr. Tompkins, who has issued a splendid edition of each, which he offers at reduced prices. They are printed on superior paper, and bound in a style of neatness that we have never seen surpassed. Much praise is due to Mr. T. for the elegant manner in which he has got up these works; for they are truly an honor to the denomination. The low price at which they are put will ensure them an extensive circulation. The Select Sermons and the Lectures are sold for 62½ cents each; the Atonement for 46 cents; the Notes on the Parables for 50 cents; and the Life of Murray for 46 cents. These works are all well known, and need no commendation of ours. Father Ballou is one of our ablest writers, and his productions have done more for the spread of truth than those of any man among us. The Life of Murray is a work of rare interest, and should be in every Universalist family.

CLOSE OF THE VOLUME—With this number we close the first volume of the Miscellany. Though we have not succeeded in making the work as good as we desired, we feel that no subscriber has been a loser

by the patronage which he has given us. We shall commence the second volume under highly flattering circumstances. Our correspondents are numerous, and embrace many of our most talented and influential preachers. Our list of subscribers has been gradually increasing ever since the commencement of the volume, and we hope not only to retain all we now have, but to obtain a large, very large increase. Judging from the many commendatory letters received from ministers, agents, and patrons, we shall not be disappointed. All agree that the Miscellany is greatly needed, and that it is doing an important work for truth. It interferes with no other publication, but is a co-worker with all. It is a cheap publication, which can go into all families, however limited their means. It is in a form convenient for binding, and can be preserved for future reference. Shall we not, then, have the hearty co-operation of the friends of truth? Who is not willing to pay *one dollar* for a volume containing four hundred and eighty pages? Will not each subscriber exert himself to increase our patronage? Not one, we trust, will answer no.

☞Returns should be made as soon as possible; for the first number of volume second will be issued early in July.

☞Postmasters are authorized by law to *frank letters* containing subscribers' names, or remittances. *Do not forget this, for it will save much expense.*

Reviews of Hill's Sermon on American Universalism.—We acknowledge the receipt of two reviews of Mr. Hill's Sermon, one published at Portland, Me., and the other at Woonsocket, R. I. Br. Boyden is the author of one, the other is anonymous. As both appeared about the same time, there could have been no consultation between the authors. We mention this fact, beeause they agree in their expositions of Universalism, and their denial of the statements made by Mr. Hill. No one can read the reviews without acknowledging that they are a full and satisfactory refutation of his pamphlet. The production of Mr. Hill is a vile caricature of Universalism, and is neither honorable to him as a Christian nor gentleman. It abounds with false statements and gross misrepresentations, and were there a tithe of the regard for truth among partialists, in speaking of Universalists and Universalism, that there is among business men, in the common transactions of life, he would be held up to universal execration by all his brethren.

INFIRMITIES OF GENIUS.—"In ancient times, *insanity* was looked upon as a sort of transmigration of the feelings and phantasies of evil spirits, into the bodies of human beings; as in the case of those demoniacs mentioned in Scripture, who wandered about naked, and roamed among sepulchres, making hideous noises. The Greeks held the same opinion of its origin. Xenophon uses the word demon for frenzy, and Aristophanes calls madness *kakadamonian*.

"Epilepsy, so called from the suddenness of its seizure, was termed, by the ancients, 'the sacred disease,' from its affecting the noblest part of the rational creature. Areteus says, because it was imagined that some demon had entered into the man; and this is the doctrine and prevailing opinion of the vulgar, in many countries, even to this day." *Dr. Maddon.*

ANOTHER LABORER GONE.—Rev. David Ackley is no more. After a painful and lingering sickness of many months, which he bore with a Christian resignation, our lamented brother died at his residence in Perry, Wednesday evening, April 17th, at precisely nine o'clock, aged thirty-eight years and four months. He was obliged to relinquish his ministerial labors last June, but with the fond hope of soon being able to resume them, which hope was never realized. His disease was the consumption. During the latter part of his sickness his sufferings were extreme, but he murmured not, nor complained. But his sufferings are at an end, and he has gone to try the realities of that state which were the joyful subject of his labors and his faith. To him death presented no terrors. He carefully made all his arrangements for his departure, and left his earthly for a heavenly inheritance, in the triumphs of a well grounded faith. Thus, in the meridian of life he was called away, and has left a wife, a father, two brothers, and two sisters to mourn his loss. But while it seems a loss to them, he looked upon death as his gain. "I have got most home"—"When the Lord's time comes I shall esteem it a privilege to die"—"The prospect is bright before me," were his resigned expressions. And in the afternoon before his death, on being informed by Br. Miles that his time was short, in answer to the question, "How long he should live," he exclaimed in holy triumph, "Glory to God." For about ten years he had been a faithful and zealous defender of the faith, and gained many warm friends by his untiring labors of love. In him, the cause of temperance found a faithful advocate. He labored more in preaching and lecturing than his constitution was capable of enduring.—*Western Luminary.*

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Not a little effort has been made by some Protestant periodicals, to throw the chief blame of this riot upon the Catholic priests. We have examined very minutely the reports given by those having the best opportunity to judge; but from those reports we see nothing implicating Catholics as Catholics. Religion seemed to have no bearing upon the difficulty. The question was not, Shall Catholics or Protestants rule?

but it was, Shall native Americans or foreigners? We have no faith in Catholicism; for we consider the trinity and endless misery just as false when taught by Catholics as when taught by Protestants. Neither do we think the peculiar and tremendous power, exerted by the Catholic priests and bishops, favorable to republicanism. Our country is the most safe when our people are the most intelligent and religious, and the most free from the dictum of political demagogues, and priests, claiming the right to think and judge for their people. But while such are our full convictions, we would not take the narrow and anti-republican ground, that Catholics should not be tolerated, that they should be abused, and wronged, and crushed by the iron heel of oppression. They have the same rights that Protestants have, and he that denies them those rights, or throws at them a single arrow of injustice, is the foe of freedom, and by his folly aids the very cause he wishes to destroy. If Protestantism cannot stand without the aid of intrigue, and misrepresentation, and cruelty, let it fall.

THE WORKS OF MR. BALLOU, AND THE LIFE OF MURRAY—It may, perhaps, be known to most of our readers, that several years ago, Marsh & Capen stereotyped four volumes of the Rev. Mr. Ballou's works and the Life of Murray. The plates of these works have recently passed into the hands of Mr. Tompkins, who has issued a splendid edition of each, which he offers at reduced prices. They are printed on superior paper, and bound in a style of neatness that we have never seen surpassed. Much praise is due to Mr. T. for the elegant manner in which he has got up these works; for they are truly an honor to the denomination. The low price at which they are put will ensure them an extensive circulation. The Select Sermons and the Lectures are sold for 62½ cents each; the Atonement for 46 cents; the Notes on the Parables for 50 cents; and the Life of Murray for 46 cents. These works are all well known, and need no commendation of ours. Father Ballou is one of our ablest writers, and his productions have done more for the spread of truth than those of any man among us. The Life of Murray is a work of rare interest, and should be in every Universalist family.

CLOSE OF THE VOLUME—With this number we close the first volume of the Miscellany. Though we have not succeeded in making the work as good as we desired, we feel that no subscriber has been a loser

by the patronage which he has given us. We shall commence the second volume under highly flattering circumstances. Our correspondents are numerous, and embrace many of our most talented and influential preachers. Our list of subscribers has been gradually increasing ever since the commencement of the volume, and we hope not only to retain all we now have, but to obtain a large, very large increase. Judging from the many commendatory letters received from ministers, agents, and patrons, we shall not be disappointed. All agree that the Miscellany is greatly needed, and that it is doing an important work for truth. It interferes with no other publication, but is a co-worker with all. It is a cheap publication, which can go into all families, however limited their means. It is in a form convenient for binding, and can be preserved for future reference. Shall we not, then, have the hearty co-operation of the friends of truth? Who is not willing to pay *one dollar* for a volume containing four hundred and eighty pages? Will not each subscriber exert himself to increase our patronage? Not one, we trust, will answer no.

☞Returns should be made as soon as possible; for the first number of volume second will be issued early in July.

☞Postmasters are authorized by law to *frank letters* containing subscribers' names, or remittances. *Do not forget this, for it will save much expense.*

Reviews of Hill's Sermon on American Universalism.—We acknowledge the receipt of two reviews of Mr. Hill's Sermon, one published at Portland, Me., and the other at Woonsocket, R. I. Br. Boyden is the author of one, the other is anonymous. As both appeared about the same time, there could have been no consultation between the authors. We mention this fact, because they agree in their expositions of Universalism, and their denial of the statements made by Mr. Hill. No one can read the reviews without acknowledging that they are a full and satisfactory refutation of his pamphlet. The production of Mr. Hill is a vile caricature of Universalism, and is neither honorable to him as a Christian nor gentleman. It abounds with false statements and gross misrepresentations, and were there a tithe of the regard for truth among partialists, in speaking of Universalists and Universalism, that there is among business men, in the common transactions of life, he would be held up to universal execration by all his brethren.

INFIRMITIES OF GENIUS.—"In ancient times, *insanity* was looked upon as a sort of transmigration of the feelings and phantasies of evil spirits, into the bodies of human beings; as in the case of those demoniacs mentioned in Scripture, who wandered about naked, and roamed among sepulchres, making hideous noises. The Greeks held the same opinion of its origin. Xenophon uses the word demon for frenzy, and Aristophanes calls madness *kakadamonian*.

"Epilepsy, so called from the suddenness of its seizure, was termed, by the ancients, 'the sacred disease,' from its affecting the noblest part of the rational creature. Areteus says, because it was imagined that some demon had entered into the man; and this is the doctrine and prevailing opinion of the vulgar, in many countries, even to this day." *Dr. Maddon.*

ANOTHER LABORER GONE.—Rev. David Ackley is no more. After a painful and lingering sickness of many months, which he bore with a Christian resignation, our lamented brother died at his residence in Perry, Wednesday evening, April 17th, at precisely nine o'clock, aged thirty-eight years and four months. He was obliged to relinquish his ministerial labors last June, but with the fond hope of soon being able to resume them, which hope was never realized. His disease was the consumption. During the latter part of his sickness his sufferings were extreme, but he murmured not, nor complained. But his sufferings are at an end, and he has gone to try the realities of that state which were the joyful subject of his labors and his faith. To him death presented no terrors. He carefully made all his arrangements for his departure, and left his earthly for a heavenly inheritance, in the triumphs of a well grounded faith. Thus, in the meridian of life he was called away, and has left a wife, a father, two brothers, and two sisters to mourn his loss. But while it seems a loss to them, he looked upon death as his gain. "I have got most home"—"When the Lord's time comes I shall esteem it a privilege to die"—"The prospect is bright before me," were his resigned expressions. And in the afternoon before his death, on being informed by Br. Miles that his time was short, in answer to the question, "How long he should live," he exclaimed in holy triumph, "Glory to God." For about ten years he had been a faithful and zealous defender of the faith, and gained many warm friends by his untiring labors of love. In him, the cause of temperance found a faithful advocate. He labored more in preaching and lecturing than his constitution was capable of enduring.—*Western Luminary.*